

Namo tassa bhagavato arahato sammāsambuddhassa

# Dīghanikāyo

## Pāthikavaggapāḷi

### 1. Pāthikasuttaṃ

#### Sunakkhattavatthu

1. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā mallesu viharati anupiyaṃ nāma [anuppiyaṃ nāma (syā.)] mallānaṃ nigamo. Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya anupiyaṃ piṇḍāya pāvisi. Atha kho bhagavato etadahosi – “atippago kho tāva anupiyāyaṃ [anupiyaṃ (ka.)] piṇḍāya carituṃ. Yaṃnūnāhaṃ yena bhaggavagottassa paribbājakassa ārāmo, yena bhaggavagotto paribbājako tenupasaṅkameyya”nti.

2. Atha kho bhagavā yena bhaggavagottassa paribbājakassa ārāmo, yena bhaggavagotto paribbājako tenupasaṅkami. Atha kho bhaggavagotto paribbājako bhagavantaṃ etadavoca – “etu kho, bhante, bhagavā. Svāgataṃ, bhante, bhagavato. Cīrassaṃ kho, bhante, bhagavā imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya. Nisīdatu, bhante, bhagavā, idamāsanaṃ paññatta”nti. Nisīdi bhagavā paññatte āsane. Bhaggavagottopi kho paribbājako aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho bhaggavagotto paribbājako bhagavantaṃ etadavoca – “purimāni, bhante, divasāni purimatarāni sunakkhatto licchaviputto yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ etadavoca – ‘paccakkhāto dāni mayā, bhaggava, bhagavā. Na dānāhaṃ bhagavantaṃ uddissa viharāmī’ti. Kaccetaṃ, bhante, tatheva, yathā sunakkhatto licchaviputto avacā”ti? “Tatheva kho etaṃ, bhaggava, yathā sunakkhatto licchaviputto avaca”.

3. Purimāni, bhaggava, divasāni purimatarāni sunakkhatto licchaviputto yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho, bhaggava, sunakkhatto licchaviputto maṃ etadavoca – ‘paccakkhāmi dānāhaṃ, bhante, bhagavantaṃ. Na dānāhaṃ, bhante, bhagavantaṃ uddissa viharissāmī’ti. ‘Evaṃ vutte, ahaṃ, bhaggava, sunakkhattaṃ licchaviputtaṃ etadavocaṃ – ‘api nu tāhaṃ, sunakkhatta, evaṃ avacaṃ, ehi tvāṃ, sunakkhatta, mamaṃ uddissa viharāhi’ti? ‘No hetāṃ, bhante’. ‘Tvāṃ vā pana maṃ evaṃ avaca – ahaṃ, bhante, bhagavantaṃ uddissa viharissāmī’ti? ‘No hetāṃ, bhante’. ‘Iti kira, sunakkhatta, nevāhaṃ taṃ vadāmi – ehi tvāṃ, sunakkhatta, mamaṃ uddissa viharāhi. Napi kira maṃ tvāṃ vadesi – ahaṃ, bhante, bhagavantaṃ uddissa viharissāmīti. Evaṃ sante, moghapurisa, ko santo kaṃ paccācikkhasi? Passa, moghapurisa, yāvañca [yāva ca (ka.)] te idaṃ aparaddha’nti.

4. ‘Na hi pana me, bhante, bhagavā uttarimanussadhammā iddhipāṭihāriyaṃ karotī’ti. ‘Api nu tāhaṃ, sunakkhatta, evaṃ avacaṃ – ehi tvāṃ, sunakkhatta, mamaṃ uddissa viharāhi, ahaṃ te uttarimanussadhammā iddhipāṭihāriyaṃ karissāmī’ti? ‘No hetāṃ, bhante’. ‘Tvāṃ vā pana maṃ evaṃ avaca – ahaṃ, bhante, bhagavantaṃ uddissa viharissāmi, bhagavā me uttarimanussadhammā iddhipāṭihāriyaṃ karissatī’ti? ‘No hetāṃ, bhante’. ‘Iti kira, sunakkhatta, nevāhaṃ taṃ vadāmi – ehi tvāṃ, sunakkhatta, mamaṃ uddissa viharāhi, ahaṃ te uttarimanussadhammā iddhipāṭihāriyaṃ karissāmī’ti; napi kira maṃ tvāṃ vadesi – ahaṃ, bhante, bhagavantaṃ uddissa viharissāmi, bhagavā me uttarimanussadhammā iddhipāṭihāriyaṃ karissatī’ti. Evaṃ sante, moghapurisa, ko santo kaṃ paccācikkhasi? Taṃ kiṃ maññasi, sunakkhatta, kate vā uttarimanussadhammā iddhipāṭihāriye akate vā uttarimanussadhammā iddhipāṭihāriye yassatthāya mayā dhammo desito so niyyāti takkarassa sammā dukkhakkhayā’ti? ‘Kate vā, bhante, uttarimanussadhammā iddhipāṭihāriye akate vā

uttarimanussadhammā iddhipāṭihāriye yassathāya bhagavatā dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyā’ti. ‘Iti kira, sunakkhatta, kate vā uttarimanussadhammā iddhipāṭihāriye, akate vā uttarimanussadhammā iddhipāṭihāriye, yassathāya mayā dhammo desito, so niyyāti takkarassa sammā dukkhakkhayāya. Tatra, sunakkhatta, kiṃ uttarimanussadhammā iddhipāṭihāriyaṃ kataṃ karissati? Passa, moghapurisa, yāvañca te idaṃ aparaddha’nti.

5. ‘Na hi pana me, bhante, bhagavā aggaññaṃ paññapetī’ti [[paññāpetīti \(pī.\)](#)]? ‘Api nu tāhaṃ, sunakkhatta, evaṃ avacaṃ – ehi tvaṃ, sunakkhatta, mamaṃ uddissa viharāhi, ahaṃ te aggaññaṃ paññapessāmī’ti? ‘No hetam, bhante’. ‘Tvaṃ vā pana maṃ evaṃ avaca – ahaṃ, bhante, bhagavantam uddissa viharissāmi, bhagavā me aggaññaṃ paññapessatī’ti? ‘No hetam, bhante’. ‘Iti kira, sunakkhatta, nevāhaṃ taṃ vadāmi – ehi tvaṃ, sunakkhatta, mamaṃ uddissa viharāhi, ahaṃ te aggaññaṃ paññapessāmīti. Napi kira maṃ tvaṃ vadesi – ahaṃ, bhante, bhagavantam uddissa viharissāmi, bhagavā me aggaññaṃ paññapessatī’ti. Evaṃ sante, moghapurisa, ko santo kaṃ paccācikkhasi? Taṃ kiṃ maññasi, sunakkhatta, paññatte vā aggaññe, apaññatte vā aggaññe, yassathāya mayā dhammo desito, so niyyāti takkarassa sammā dukkhakkhayāyā’ti? ‘Paññatte vā, bhante, aggaññe, apaññatte vā aggaññe, yassathāya bhagavatā dhammo desito, so niyyāti takkarassa sammā dukkhakkhayāyā’ti. ‘Iti kira, sunakkhatta, paññatte vā aggaññe, apaññatte vā aggaññe, yassathāya mayā dhammo desito, so niyyāti takkarassa sammā dukkhakkhayāya. Tatra, sunakkhatta, kiṃ aggaññaṃ paññattaṃ karissati? Passa, moghapurisa, yāvañca te idaṃ aparaddham’.

6. ‘Anekariyāyena kho te, sunakkhatta, mama vaṇṇo bhāsito vajjigāme – itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi sathā devamanussānaṃ buddho bhagavāti. Iti kho te, sunakkhatta, anekariyāyena mama vaṇṇo bhāsito vajjigāme.

‘Anekariyāyena kho te, sunakkhatta, dhammassa vaṇṇo bhāsito vajjigāme – svākkhāto bhagavatā dhammo sandiṭṭhiko akālīko ehipassiko opaneyyiko paccattaṃ vedītabbo viññūhīti. Iti kho te, sunakkhatta, anekariyāyena dhammassa vaṇṇo bhāsito vajjigāme.

‘Anekariyāyena kho te, sunakkhatta, saṅghassa vaṇṇo bhāsito vajjigāme – suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakasaṅgho, āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhattaṃ lokassāti. Iti kho te, sunakkhatta, anekariyāyena saṅghassa vaṇṇo bhāsito vajjigāme.

‘Ārocayāmi kho te, sunakkhatta, paṭivedayāmi kho te, sunakkhatta. Bhavissanti kho te, sunakkhatta, vattāro, no visahi sunakkhatto licchaviputto samaṇe gotame brahmacariyaṃ caritaṃ, so avisahanto sikkhaṃ paccakkhāya hīnāyāvattoti. Iti kho te, sunakkhatta, bhavissanti vattāro’ti.

Evaṃ pi kho, bhaggava, sunakkhatto licchaviputto mayā vuccamāno apakkameva imasmā dhammavinayā, yathā taṃ āpāyiko nerayiko.

### Korakkhattiyavattu

7. ‘‘Ekamidāhaṃ, bhaggava, samayaṃ thūlūsu [[bumūsu \(sī. pī.\)](#)] viharāmi uttarakā nāma thūlūnaṃ nigamo. Atha khvāhaṃ, bhaggava, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sunakkhattena licchaviputtana pacchāsamaṇena uttarakaṃ piṇḍāya pāvisiṃ. Tena kho pana samayena acelo korakkhattiyo kukkuravatiko catukkuṇḍiko [[catukkuṇḍiko \(sī. pī.\) catukoṇḍiko \(syā. ka.\)](#)] chamānikīṇṇaṃ bhakkhasaṃ mukheneva khādati, mukheneva bhuñjati. Addasā kho, bhaggava, sunakkhatto licchaviputto acelaṃ korakkhattiyaṃ kukkuravatikaṃ catukkuṇḍikaṃ chamānikīṇṇaṃ

bhakkhasaṃ mukheneva khādantaṃ mukheneva bhuñjantaṃ. Disvānassa etadahosi – ‘sādhurūpo vata, bho, ayaṃ [arahaṃ (sī. syā. pī.)] samaṇo catukkuṇḍiko chamānikīṇṇaṃ bhakkhasaṃ mukheneva khādati, mukheneva bhuñjati’ ti.

‘‘Atha khvāhaṃ, bhaggava, sunakkhattassa licchaviputtassa cetasā cetoparivitakkamaññāya sunakkhattaṃ licchaviputtaṃ etadavocaṃ – ‘tvampi nāma, moghapurisa, samaṇo sakyaputtiyo [moghapurisa sakyaputtiyo (sī. syā. pī.)] paṭijānissasi’ ti! ‘Kiṃ pana maṃ, bhante, bhagavā evamāha – ‘tvampi nāma, moghapurisa, samaṇo sakyaputtiyo [moghapurisa sakyaputtiyo (sī. syā. pī.)] paṭijānissasi’ ti? ‘Nanu te, sunakkhatta, imaṃ acelaṃ korakkhattiyaṃ kukkuravatikaṃ catukkuṇḍikaṃ chamānikīṇṇaṃ bhakkhasaṃ mukheneva khādantaṃ mukheneva bhuñjantaṃ disvāna etadahosi – sādhurūpo vata, bho, ayaṃ samaṇo catukkuṇḍiko chamānikīṇṇaṃ bhakkhasaṃ mukheneva khādati, mukheneva bhuñjati’ ti? ‘Evaṃ, bhante. Kiṃ pana, bhante, bhagavā arahattassa maccharāyati’ ti? ‘Na kho ahaṃ, moghapurisa, arahattassa maccharāyāmi. Api ca, tuyhevetāṃ pāpakaṃ diṭṭhigataṃ uppannaṃ, taṃ pajaha. Mā te ahosi dīgharattaṃ ahitāya dukkhāya. Yaṃ kho panetaṃ, sunakkhatta, maññasi acelaṃ korakkhattiyaṃ – sādhurūpo ayaṃ samaṇoti [maññasi ‘‘acelo korakkhattiyo sādhurūpo arahaṃ samaṇoti’’ (syā.)]. So sattamaṃ divasaṃ alasakena kālaṅkarissati. Kālaṅkato [kālakato (sī. syā. pī.)] ca kālakaṅcika [kālakaṅjā (sī. pī.), kālakaṅjikā (syā.)] nāma asurā sabbanihīno asurakāyo, tatra upapajjissati. Kālaṅkataṅca naṃ bīraṇatthambake susāne chaḍḍessanti. Ākaṅkhamāno ca tvaṃ, sunakkhatta, acelaṃ korakkhattiyaṃ upasaṅkamitvā puccheyyāsi – jānāsi, āvuso korakkhattiya [acela korakkhattiya (ka.)], attano gatinti? Ṭhānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ te acelo korakkhattiyo byākarissati – jānāmi, āvuso sunakkhatta, attano gatiṃ; kālakaṅcika nāma asurā sabbanihīno asurakāyo, tatrāmi upapannoti.

‘‘Atha kho, bhaggava, sunakkhatto licchaviputto yena acelo korakkhattiyo tenupasaṅkami; upasaṅkamitvā acelaṃ korakkhattiyaṃ etadavoca – ‘byākato khosi, āvuso korakkhattiya, samaṇena gotamena – acelo korakkhattiyo sattamaṃ divasaṃ alasakena kālaṅkarissati. Kālaṅkato ca kālakaṅcika nāma asurā sabbanihīno asurakāyo, tatra upapajjissati. Kālaṅkataṅca naṃ bīraṇatthambake susāne chaḍḍessanti’ ti. Yena tvaṃ, āvuso korakkhattiya, mattaṃ mattaṅca bhattaṃ bhuñjeyyāsi, mattaṃ mattaṅca pāṇiyaṃ piveyyāsi. Yathā samaṇassa gotamassa micchā assa vacana’nti.

8. ‘‘Atha kho, bhaggava, sunakkhatto licchaviputto ekadvīhikāya sattarattindivāni gaṇesi, yathā taṃ tathāgatassa asaddhamāno. Atha kho, bhaggava, acelo korakkhattiyo sattamaṃ divasaṃ alasakena kālamakāsi. Kālaṅkato ca kālakaṅcika nāma asurā sabbanihīno asurakāyo, tatra upapajji. Kālaṅkataṅca naṃ bīraṇatthambake susāne chaḍḍesum.

9. ‘‘Assosi kho, bhaggava, sunakkhatto licchaviputto – ‘acelo kira korakkhattiyo alasakena kālaṅkato bīraṇatthambake susāne chaḍḍito’ ti. Atha kho, bhaggava, sunakkhatto licchaviputto yena bīraṇatthambakaṃ susānaṃ, yena acelo korakkhattiyo tenupasaṅkami; upasaṅkamitvā acelaṃ korakkhattiyaṃ tikkhattuṃ pāṇinā ākoṭesi – ‘jānāsi, āvuso korakkhattiya, attano gati’nti? Atha kho, bhaggava, acelo korakkhattiyo pāṇinā piṭṭhiṃ paripuñchanto vuṭṭhāsi. ‘Jānāmi, āvuso sunakkhatta, attano gatiṃ. Kālakaṅcika nāma asurā sabbanihīno asurakāyo, tatrāmi upapanno’ ti vatvā tattheva uttāno papati [paripati (syā. ka.)].

10. ‘‘Atha kho, bhaggava, sunakkhatto licchaviputto yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho ahaṃ, bhaggava, sunakkhattaṃ licchaviputtaṃ etadavocaṃ – ‘taṃ kiṃ maññasi, sunakkhatta, yattheva te ahaṃ acelaṃ korakkhattiyaṃ ārabha byākāsiṃ, tattheva taṃ vipākaṃ, aññathā vā’ ti? ‘Yattheva me, bhante, bhagavā acelaṃ korakkhattiyaṃ ārabha byākāsi, tattheva taṃ vipākaṃ, no aññathā’ ti. ‘Taṃ kiṃ maññasi, sunakkhatta, yadi evaṃ sante kataṃ vā hoti uttarimanussadhammā iddhipāṭihāriyaṃ, akataṃ vāti? ‘Addhā kho, bhante, evaṃ sante kataṃ hoti uttarimanussadhammā iddhipāṭihāriyaṃ, no akata’nti. ‘Evampi kho maṃ tvaṃ, moghapurisa, uttarimanussadhammā iddhipāṭihāriyaṃ karontaṃ evaṃ vadesi – na hi pana me,

bhante, bhagavā uttarimanussadhammā iddhipāṭihāriyaṃ karotīti. Passa, moghapurisa, yāvañca te idaṃ aparaddha’nti. “Evampi kho, bhaggava, sunakkhatto licchaviputto mayā vuccamāno apakkameva imasmā dhammavinayā, yathā taṃ āpāyiko nerayiko.

### Acelakaḷāramaṭṭakavatthu

11. “Ekamidāhaṃ, bhaggava, samayaṃ vesāliyaṃ viharāmi mahāvane kūtāgārasālāyaṃ. Tena kho pana samayena acelo kaḷāramaṭṭako vesāliyaṃ paṭivasati lābhaggappatto ceva yasaggappatto ca vajjigāme. Tassa sattavatapadāni [sattavattapadāni (syā. pī.)] samattāni samādināni honti – ‘yāvajīvaṃ acelako assaṃ, na vatthaṃ paridaheyyaṃ, yāvajīvaṃ brahmacārī assaṃ, na methunaṃ dhammaṃ paṭiseveyyaṃ, yāvajīvaṃ surāmaṃseneva yāpeyyaṃ, na odanakummāsaṃ bhuñjeyyaṃ. Puratthimena vesāliṃ udenaṃ nāma cetiyaṃ, taṃ nātikkameyyaṃ, dakkhiṇena vesāliṃ gotamakaṃ nāma cetiyaṃ, taṃ nātikkameyyaṃ, pacchimena vesāliṃ sattambaṃ nāma cetiyaṃ, taṃ nātikkameyyaṃ, uttarena vesāliṃ bahuputtaṃ nāma [bahuputtakaṃ nāma (syā.)] cetiyaṃ taṃ nātikkameyya’nti. So imesaṃ sattannaṃ vatapadānaṃ samādanahetu lābhaggappatto ceva yasaggappatto ca vajjigāme.

12. “Atha kho, bhaggava, sunakkhatto licchaviputto yena acelo kaḷāramaṭṭako tenupasaṅkama; upasaṅkamitvā acelaṃ kaḷāramaṭṭakaṃ pañhaṃ apucchi. Tassa acelo kaḷāramaṭṭako pañhaṃ puṭṭho na sampāyāsi. Asampāyanto kopañca dosañca appaccayañca pātvākāsi. Atha kho, bhaggava, sunakkhattassa licchaviputtassa etadahosi – ‘sādhurūpaṃ vata bho arahantaṃ samaṇaṃ āsādimhase [asādiyimhase (syā.)]. Mā vata no ahosi dīgharattaṃ ahitāya dukkhāyā’ti.

13. “Atha kho, bhaggava, sunakkhatto licchaviputto yenāhaṃ tenupasaṅkama; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho ahaṃ, bhaggava, sunakkhattaṃ licchaviputtaṃ etadavocaṃ – ‘tvampi nāma, moghapurisa, samaṇo sakyaputtiyo paṭijānissasī’ti! ‘Kiṃ pana maṃ, bhante, bhagavā evamāha – tvampi nāma, moghapurisa, samaṇo sakyaputtiyo paṭijānissasī’ti? ‘Nanu tvaṃ, sunakkhatta, acelaṃ kaḷāramaṭṭakaṃ upasaṅkamitvā pañhaṃ apucchi. Tassa te acelo kaḷāramaṭṭako pañhaṃ puṭṭho na sampāyāsi. Asampāyanto kopañca dosañca appaccayañca pātvākāsi. Tassa te etadahosi – ‘sādhurūpaṃ vata, bho, arahantaṃ samaṇaṃ āsādimhase. Mā vata no ahosi dīgharattaṃ ahitāya dukkhāyā’ti. ‘Evaṃ, bhante. Kiṃ pana, bhante, bhagavā arahattassa maccharāyatī’ti? ‘Na kho ahaṃ, moghapurisa, arahattassa maccharāyāmi, api ca tuyhevettaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ, taṃ pajaha. Mā te ahosi dīgharattaṃ ahitāya dukkhāya. Yaṃ kho panetaṃ, sunakkhatta, maññasi acelaṃ kaḷāramaṭṭakaṃ – sādhurūpo ayaṃ [arahaṃ (syā.)] samaṇoti, so nacirasseva parihito sānucāriko vicaranta odanakummāsaṃ bhuñjamāno sabbāneva vesāliyaṃ cetiyāni samatikkamitvā yasā nihīno [yasānikinno (ka.)] kālaṃ karissatī’ti.

“Atha kho, bhaggava, acelo kaḷāramaṭṭako nacirasseva parihito sānucāriko vicaranta odanakummāsaṃ bhuñjamāno sabbāneva vesāliyaṃ cetiyāni samatikkamitvā yasā nihīno kālamakāsi.

14. “Assosi kho, bhaggava, sunakkhatto licchaviputto – ‘acelo kira kaḷāramaṭṭako parihito sānucāriko vicaranta odanakummāsaṃ bhuñjamāno sabbāneva vesāliyaṃ cetiyāni samatikkamitvā yasā nihīno kālaṅkato’ti. Atha kho, bhaggava, sunakkhatto licchaviputto yenāhaṃ tenupasaṅkama; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho ahaṃ, bhaggava, sunakkhattaṃ licchaviputtaṃ etadavocaṃ – ‘taṃ kiṃ maññasi, sunakkhatta, yatheva te ahaṃ acelaṃ kaḷāramaṭṭakaṃ ārabha byākāsi, tatheva taṃ vipākaṃ, aññathā vā’ti? ‘Yatheva me, bhante, bhagavā acelaṃ kaḷāramaṭṭakaṃ ārabha byākāsi, tatheva taṃ vipākaṃ, no aññathā’ti. ‘Taṃ kiṃ maññasi, sunakkhatta, yadī evaṃ sante kataṃ vā hoti uttarimanussadhammā iddhipāṭihāriyaṃ akataṃ vā’ti? ‘Addhā kho, bhante, evaṃ sante kataṃ hoti uttarimanussadhammā iddhipāṭihāriyaṃ, no akata’nti. ‘Evampi kho maṃ tvaṃ, moghapurisa, uttarimanussadhammā iddhipāṭihāriyaṃ karontaṃ evaṃ vadesi – na hi pana me, bhante, bhagavā uttarimanussadhammā iddhipāṭihāriyaṃ karotī’ti. Passa, moghapurisa, yāvañca te idaṃ aparaddha’nti. “Eva’mpi kho, bhaggava, sunakkhatto licchaviputto mayā vuccamāno

apakkameva imasmā dhammavinayā, yathā taṃ āpāyiko nerayiko.

### Acelapāthikaputtavatthu

15. “Ekamidāhaṃ, bhaggava, samayaṃ tattheva vesāliyaṃ viharāmi mahāvane kūṭāgārasālāyaṃ. Tena kho pana samayena acelo pāthikaputto [pāthikaputto (sī. syā. pī.)] vesāliyaṃ paṭivasati lābhaggappatto ceva yasaggappatto ca vajjigāme. So vesāliyaṃ parisati evaṃ vācaṃ bhāsati – ‘samaṇopi gotamo ñāṇavādo, ahampi ñāṇavādo. Ñāṇavādo kho pana ñāṇavādena arahati uttarimanussadhammā iddhipāṭihāriyaṃ dassetuṃ. Samaṇo gotamo upaḍḍhapaṭhaṃ āgaccheyya, ahampi upaḍḍhapaṭhaṃ gaccheyyaṃ. Te tatha ubhopi uttarimanussadhammā iddhipāṭihāriyaṃ kareyyāma. Ekaṃ ce samaṇo gotamo uttarimanussadhammā iddhipāṭihāriyaṃ karissati, dvāhaṃ karissāmi. Dve ce samaṇo gotamo uttarimanussadhammā iddhipāṭihāriyaṃ karissati, cattārāhaṃ karissāmi. Cattāri ce samaṇo gotamo uttarimanussadhammā iddhipāṭihāriyaṃ karissati, aṭṭhāhaṃ karissāmi. Iti yāvatakaṃ yāvatakaṃ samaṇo gotamo uttarimanussadhammā iddhipāṭihāriyaṃ karissati, taddiguṇaṃ taddiguṇāhaṃ karissāmi’ ti.

16. “Atha kho, bhaggava, sunakkhatto licchaviputto yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho, bhaggava, sunakkhatto licchaviputto maṃ etadavoca – ‘acelo, bhante, pāthikaputto vesāliyaṃ paṭivasati lābhaggappatto ceva yasaggappatto ca vajjigāme. So vesāliyaṃ parisati evaṃ vācaṃ bhāsati – samaṇopi gotamo ñāṇavādo, ahampi ñāṇavādo. Ñāṇavādo kho pana ñāṇavādena arahati uttarimanussadhammā iddhipāṭihāriyaṃ dassetuṃ. Samaṇo gotamo upaḍḍhapaṭhaṃ āgaccheyya, ahampi upaḍḍhapaṭhaṃ gaccheyyaṃ. Te tatha ubhopi uttarimanussadhammā iddhipāṭihāriyaṃ kareyyāma. Ekaṃ ce samaṇo gotamo uttarimanussadhammā iddhipāṭihāriyaṃ karissati, dvāhaṃ karissāmi. Dve ce samaṇo gotamo uttarimanussadhammā iddhipāṭihāriyaṃ karissati, cattārāhaṃ karissāmi. Cattāri ce samaṇo gotamo uttarimanussadhammā iddhipāṭihāriyaṃ karissati, aṭṭhāhaṃ karissāmi. Iti yāvatakaṃ yāvatakaṃ samaṇo gotamo uttari manussadhammā iddhipāṭihāriyaṃ karissati, taddiguṇaṃ taddiguṇāhaṃ karissāmi’ ti.

“Evaṃ vutte, ahaṃ, bhaggava, sunakkhattaṃ licchaviputtaṃ etadavocaṃ – ‘abhabbo kho, sunakkhatta, acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā mama sammukhībhāvaṃ āgantūṃ. Sacepissa evamassa – ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyyā’ ti.

17. ‘Rakkhatetaṃ, bhante, bhagavā vācaṃ, rakkhatetaṃ sugato vāca’ nti. ‘Kiṃ pana maṃ tvam, sunakkhatta, evaṃ vadesi – rakkhatetaṃ, bhante, bhagavā vācaṃ, rakkhatetaṃ sugato vāca’ nti? ‘Bhagavatā cassa, bhante, esā vācā ekaṃsena odhāritā [ovādītā (ka.)] – abhabbo acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā mama sammukhībhāvaṃ āgantūṃ. Sacepissa evamassa – ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyyāti. Acelo ca, bhante, pāthikaputto virūparūpena bhagavato sammukhībhāvaṃ āgaccheyya, tadassa bhagavato musā’ ti.

18. ‘Api nu, sunakkhatta, tathāgato taṃ vācaṃ bhāseyya yā sā vācā dvayagāminī’ ti? ‘Kiṃ pana, bhante, bhagavatā acelo pāthikaputto cetasā ceto paricca vidito – abhabbo acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā mama sammukhībhāvaṃ āgantūṃ. Sacepissa evamassa – ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyyā’ ti?

‘Udāhu, devatā bhagavato etamatthaṃ ārocesuṃ – abhabbo, bhante, acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā bhagavato sammukhībhāvaṃ āgantūṃ. Sacepissa evamassa – ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā

samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyyā'ti?

19. ‘Cetasā ceto paricca vidito ceva me, sunakkhatta, acelo pāthikaputto abhabbo acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjivā mama sammukhībhāvaṃ āgantum. Sacepissa evamassa – ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjivā samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyyā'ti.

‘Devatāpi me etamatthaṃ ārocesum – abhabbo, bhante, acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjivā bhagavato sammukhībhāvaṃ āgantum. Sacepissa evamassa – ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjivā samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyyā'ti.

‘Ajitopi nāma licchavīnaṃ senāpati adhunā kālānkato tāvatimsakāyaṃ upapanno. Sopi maṃ upasaṅkamtivā evamārocesi – alajjī, bhante, acelo pāthikaputto; musāvādī, bhante, acelo pāthikaputto. Mampi, bhante, acelo pāthikaputto byākāsi vajjigāme – ajito licchavīnaṃ senāpati mahānirayaṃ upapannoti. Na kho panāhaṃ, bhante, mahānirayaṃ upapanno; tāvatimsakāyamhi upapanno. Alajjī, bhante, acelo pāthikaputto; musāvādī, bhante, acelo pāthikaputto; abhabbo ca, bhante, acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjivā bhagavato sammukhībhāvaṃ āgantum. Sacepissa evamassa – ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjivā samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyyā'ti.

‘Iti kho, sunakkhatta, cetasā ceto paricca vidito ceva me acelo pāthikaputto abhabbo acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjivā mama sammukhībhāvaṃ āgantum. Sacepissa evamassa – ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjivā samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyyā'ti. Devatāpi me etamatthaṃ ārocesum – abhabbo, bhante, acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjivā bhagavato sammukhībhāvaṃ āgantum. Sacepissa evamassa – ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjivā samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyyā'ti.

‘So kho panāhaṃ, sunakkhatta, vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātappaṭikkanto yena acelassa pāthikaputtassa ārāmo tenupasaṅkamissāmi divāvihārāya. Yassadāni tvam, sunakkhatta, icchasi, tassa ārocehī'ti.

### Iddhipāṭihāriyakathā

20. ‘‘Atha khvāhaṃ [atha kho svāhaṃ (syā.)], bhaggava, pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya vesāliṃ piṇḍāya pāvisiṃ. Vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātappaṭikkanto yena acelassa pāthikaputtassa ārāmo tenupasaṅkamiṃ divāvihārāya. Atha kho, bhaggava, sunakkhatta licchaviputto taramānarūpo vesāliṃ pavisitvā yena abhiññātā abhiññātā licchavī tenupasaṅkami; upasaṅkamtivā abhiññāte abhiññāte licchavī etadavoca – ‘esāvuso, bhagavā vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātappaṭikkanto yena acelassa pāthikaputtassa ārāmo tenupasaṅkami divāvihārāya. Abhikkamathāyasmanto abhikkamathāyasmanto, sādhurūpanaṃ samaṇānaṃ uttarimanussadhammā iddhipāṭihāriyaṃ bhavissatī'ti. Atha kho, bhaggava, abhiññātānaṃ abhiññātānaṃ licchavīnaṃ etadahosi – ‘sādhurūpanaṃ kira, bho, samaṇānaṃ uttarimanussadhammā iddhipāṭihāriyaṃ bhavissati; handa vata, bho, gacchāmā'ti. Yena ca abhiññātā abhiññātā brāhmaṇamahāsālā gahapatinecayikā nānātitthiyā [nānātitthiya (syā.)] samaṇabrāhmaṇā tenupasaṅkami. Upasaṅkamtivā abhiññāte abhiññāte nānātitthiye [nānātitthiya (syā.)] samaṇabrāhmaṇe etadavoca – ‘esāvuso, bhagavā vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātappaṭikkanto yena acelassa pāthikaputtassa ārāmo tenupasaṅkami divāvihārāya. Abhikkamathāyasmanto abhikkamathāyasmanto,

sādhurūpānaṃ samaṇānaṃ uttarimanussadhammā iddhipāṭihāriyaṃ bhavissatī’ti. Atha kho, bhaggava, abhiññātānaṃ abhiññātānaṃ nānātitthiyānaṃ samaṇabrāhmaṇānaṃ etadahosi – ‘sādhurūpānaṃ kira, bho, samaṇānaṃ uttarimanussadhammā iddhipāṭihāriyaṃ bhavissati; handa vata, bho, gacchāmā’ti.

‘‘Atha kho, bhaggava, abhiññātā abhiññātā licchavī, abhiññātā abhiññātā ca brāhmaṇamahāsālā gahapatinecayikā nānātitthiyā samaṇabrāhmaṇā yena acelassa pāthikaputtassa ārāmo tenupasaṅkamimsu. Sā esā, bhaggava, parisā mahā hoti [parisā hoti (sī. syā. pī.)] anekasatā anekasahassā.

**21.** ‘‘Assosi kho, bhaggava, acelo pāthikaputto – ‘abhikkantā kira abhiññātā abhiññātā licchavī, abhikkantā abhiññātā abhiññātā ca brāhmaṇamahāsālā gahapatinecayikā nānātitthiyā samaṇabrāhmaṇā. Samaṇopi gotamo mayhaṃ ārāme divāvihāraṃ nisinno’ti. Sutvānassa bhayaṃ chambhitattam lomahaṃso udapādi. Atha kho, bhaggava, acelo pāthikaputto bhīto saṃviggo lomahaṭṭhajāto yena tindukakhāṇuparibbājakārāmo tenupasaṅkami.

‘‘Assosi kho, bhaggava, sā parisā – ‘acelo kira pāthikaputto bhīto saṃviggo lomahaṭṭhajāto yena tindukakhāṇuparibbājakārāmo tenupasaṅkanto’ti [tenupasaṅkamanto (sī. pī. ka.)]. Atha kho, bhaggava, sā parisā aññataraṃ purisaṃ āmantesi –

‘Ehi tvam, bho purisa, yena tindukakhāṇuparibbājakārāmo, yena acelo pāthikaputto tenupasaṅkama. Upasaṅkamitvā acelaṃ pāthikaputtaṃ evaṃ vadehi – abhikkamāvuso, pāthikaputta, abhikkantā abhiññātā abhiññātā licchavī, abhikkantā abhiññātā abhiññātā ca brāhmaṇamahāsālā gahapatinecayikā nānātitthiyā samaṇabrāhmaṇā, samaṇopi gotamo āyasmato ārāme divāvihāraṃ nisinno; bhāsītā kho pana te esā, āvuso pāthikaputta, vesāliyaṃ parisati vācā samaṇopi gotamo ñāṇavādo, ahampi ñāṇavādo. Ñāṇavādo kho pana ñāṇavādena arahati uttarimanussadhammā iddhipāṭihāriyaṃ dassetuṃ. Samaṇo gotamo upaḍḍhapaṭṭhaṃ āgaccheyya ahampi upaḍḍhapaṭṭhaṃ gaccheyyaṃ. Te tatha ubhopi uttarimanussadhammā iddhipāṭihāriyaṃ kareyyāma. Ekaṃ ce samaṇo gotamo uttarimanussadhammā iddhipāṭihāriyaṃ karissati, dvāhaṃ karissāmi. Dve ce samaṇo gotamo uttarimanussadhammā iddhipāṭihāriyaṃ karissati, cattārāhaṃ karissāmi. Cattāri ce samaṇo gotamo uttarimanussadhammā iddhipāṭihāriyaṃ karissati, aṭṭhāhaṃ karissāmi. Iti yāvatakaṃ yāvatakaṃ samaṇo gotamo uttarimanussadhammā iddhipāṭihāriyaṃ karissati, taddiguṇaṃ taddiguṇāhaṃ karissāmi’ti abhikkamasseva [abhikkamayeva (sī. syā. pī.)] kho; āvuso pāthikaputta, upaḍḍhapaṭṭhaṃ. Sabbapaṭṭhamāyeva āgantvā samaṇo gotamo āyasmato ārāme divāvihāraṃ nisinno’ti.

**22.** ‘‘Evaṃ, bhoti kho, bhaggava, so puriso tassā parisāya paṭissutvā yena tindukakhāṇuparibbājakārāmo, yena acelo pāthikaputto tenupasaṅkami. Upasaṅkamitvā acelaṃ pāthikaputtaṃ etadavoca – ‘abhikkamāvuso pāthikaputta, abhikkantā abhiññātā abhiññātā licchavī, abhikkantā abhiññātā abhiññātā ca brāhmaṇamahāsālā gahapatinecayikā nānātitthiyā samaṇabrāhmaṇā. Samaṇopi gotamo āyasmato ārāme divāvihāraṃ nisinno. Bhāsītā kho pana te esā, āvuso pāthikaputta, vesāliyaṃ parisati vācā – samaṇopi gotamo ñāṇavādo; ahampi ñāṇavādo. Ñāṇavādo kho pana ñāṇavādena arahati uttarimanussadhammā iddhipāṭihāriyaṃ dassetuṃ...pe... taddiguṇaṃ taddiguṇāhaṃ karissāmi. Abhikkamasseva kho, āvuso pāthikaputta, upaḍḍhapaṭṭhaṃ. Sabbapaṭṭhamāyeva āgantvā samaṇo gotamo āyasmato ārāme divāvihāraṃ nisinno’ti.

‘‘Evaṃ vutte, bhaggava, acelo pāthikaputto ‘āyāmi āvuso, āyāmi āvuso’ti vatvā tattheva saṃsappati [saṃsabbatī (ka.)], na sakkoti āsanāpi vuṭṭhātuṃ. Atha kho so, bhaggava, puriso acelaṃ pāthikaputtaṃ etadavoca – ‘kiṃ su nāma te, āvuso pāthikaputta, pāvaḷā su nāma te pīṭhakasmiṃ allīnā, pīṭhakaṃ su nāma te pāvaḷāsu allīnaṃ? Āyāmi āvuso, āyāmi āvusoti vatvā tattheva saṃsappasi, na sakkosi āsanāpi vuṭṭhātu’nti. Evampi kho, bhaggava, vuccamāno acelo pāthikaputto ‘āyāmi āvuso, āyāmi āvuso’ti vatvā tattheva saṃsappati, na sakkoti āsanāpi vuṭṭhātuṃ.

23. “Yadā kho so, bhaggava, puriso aññāsi – ‘parābhūtarūpo ayaṃ acelo pāthikaputto. Āyāmi āvuso, āyāmi āvusoti vatvā tattheva saṃsappati, na sakkoti āsanāpi vuṭṭhātu’nti. Atha taṃ parisam āgantvā evamārocesi – ‘parābhūtarūpo, bho [parābhūtarūpo bho ayaṃ (syā. ka.), parābhūtarūpo (sī. pī.)], acelo pāthikaputto. Āyāmi āvuso, āyāmi āvusoti vatvā tattheva saṃsappati, na sakkoti āsanāpi vuṭṭhātu’nti. Evaṃ vutte, ahaṃ, bhaggava, taṃ parisam etadavocaṃ – ‘abhabbo kho, āvuso, acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā mama sammukhībhāvaṃ āgantum. Sacepissa evamassa – ‘ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ gaccheyya’nti, muddhāpi tassa vipateyyāti.

Paṭhamabhāṇavāro niṭṭhito.

24. “Atha kho, bhaggava, aññataro licchavimahāmatto uṭṭhāyāsanā taṃ parisam etadavoca – ‘tena hi, bho, muhuttaṃ tāva āgametha, yāvāhaṃ gacchāmi [paccāgacchāmi (?)]. Appeva nāma ahampi sakkuṇeyyaṃ acelaṃ pāthikaputtaṃ imaṃ parisam ānetu’nti.

“Atha kho so, bhaggava, licchavimahāmatto yena tindukakhāṇuparibbājakārāmo, yena acelo pāthikaputto tenupasaṅkami. Upasaṅkamitvā acelaṃ pāthikaputtaṃ etadavoca – ‘abhikkamāvuso pāthikaputta, abhikkantaṃ te seyyo, abhikkantā abhiññātā abhiññātā licchavī, abhikkantā abhiññātā abhiññātā ca brāhmaṇamahāsālā gahapatinecayikā nānātitthiyā samaṇabrāhmaṇā. Samaṇopi gotamo āyasmato ārāme divāvihāraṃ nisinno. Bhāsītā kho pana te esā, āvuso pāthikaputta, vesāliyaṃ parisati vācā – samaṇopi gotamo ñāṇavādo...pe... taddiḅḅaṇaṃ taddiḅḅaṇaṃ karissāmīti. Abhikkamasseva kho, āvuso pāthikaputta, upaḍḍhapathaṃ. Sabbapaṭhamameva āgantvā samaṇo gotamo āyasmato ārāme divāvihāraṃ nisinno. Bhāsītā kho panesā, āvuso pāthikaputta, samaṇena gotamena parisati vācā – abhabbo kho acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā mama sammukhībhāvaṃ āgantum. Sacepissa evamassa – ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyyāti. Abhikkamāvuso pāthikaputta, abhikkamaneneva te jayaṃ karissāma, samaṇassa gotamassa parājaya’nti.

“Evaṃ vutte, bhaggava, acelo pāthikaputto ‘āyāmi āvuso, āyāmi āvuso’ti vatvā tattheva saṃsappati, na sakkoti āsanāpi vuṭṭhātuṃ. Atha kho so, bhaggava, licchavimahāmatto acelaṃ pāthikaputtaṃ etadavoca – ‘kiṃ su nāma te, āvuso pāthikaputta, pāvaḷā su nāma te pīṭhakasmim allīnā, pīṭhakaṃ su nāma te pāvaḷāsu allīnaṃ? Āyāmi āvuso, āyāmi āvusoti vatvā tattheva saṃsappasi, na sakkosi āsanāpi vuṭṭhātu’nti. Evampi kho, bhaggava, vuccamāno acelo pāthikaputto ‘āyāmi āvuso, āyāmi āvuso’ti vatvā tattheva saṃsappati, na sakkoti āsanāpi vuṭṭhātuṃ.

25. “Yadā kho so, bhaggava, licchavimahāmatto aññāsi – ‘parābhūtarūpo ayaṃ acelo pāthikaputto āyāmi āvuso, āyāmi āvusoti vatvā tattheva saṃsappati, na sakkoti āsanāpi vuṭṭhātu’nti. Atha taṃ parisam āgantvā evamārocesi – ‘parābhūtarūpo, bho [parābhūtarūpo (sī. pī.), parābhūtarūpo ayaṃ (syā.)], acelo pāthikaputto āyāmi āvuso, āyāmi āvusoti vatvā tattheva saṃsappati, na sakkoti āsanāpi vuṭṭhātu’nti. Evaṃ vutte, ahaṃ, bhaggava, taṃ parisam etadavocaṃ – ‘abhabbo kho, āvuso, acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā mama sammukhībhāvaṃ āgantum. Sacepissa evamassa – ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyya. Sace pāyasmantānaṃ licchavīnaṃ evamassa – mayaṃ acelaṃ pāthikaputtaṃ varattāhi [yāhi varattāhi (syā. ka.)] bandhitvā goyugehi āviñcheyyāmāti [āviñjeyyāmāti (syā.), āvijjheyāmāti (sī. pī.)], tā varattā chijjeyyum pāthikaputto vā. Abhabbo pana acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā mama sammukhībhāvaṃ āgantum. Sacepissa evamassa – ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyyā’ti.



26. “Atha kho, bhaggava, jāliyo dārupattikantevāsī uṭṭhāyāsanā taṃ parisam etadavoca – ‘tena hi, bho, muhuttaṃ tāva āgametha, yāvāhaṃ gacchāmi; appeva nāma ahampi sakkuṇeyyaṃ acelaṃ pāthikaputtaṃ imaṃ parisam ānetu’ nti.

“Atha kho, bhaggava, jāliyo dārupattikantevāsī yena tindukakhāṇuparibbājakārāmo, yena acelo pāthikaputto tenupasaṅkami. Upasaṅkamitvā acelaṃ pāthikaputtaṃ etadavoca – ‘abhikkamāvuso pāthikaputta, abhikkantaṃ te seyyo. Abhikkantā abhiññātā abhiññātā licchavī, abhikkantā abhiññātā abhiññātā ca brāhmaṇamahāsālā gahapatinecayikā nānātitthiyā samaṇabrāhmaṇā. Samaṇopi gotamo āyasmato ārāme divāvihāraṃ nisinno. Bhāsītā kho pana te esā, āvuso pāthikaputta, vesāliyaṃ parisati vācā – samaṇopi gotamo nāṇavādo...pe... taddiguṇaṃ taddiguṇāhaṃ karissāmīti. Abhikkamasseva, kho āvuso pāthikaputta, upaḍḍhapaṭṭhaṃ. Sabbapaṭṭhaṃāya eva āgantvā samaṇo gotamo āyasmato ārāme divāvihāraṃ nisinno. Bhāsītā kho panesā, āvuso pāthikaputta, samaṇena gotamena parisati vācā – abhabbo acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā mama sammukhībhāvaṃ āgantūṃ. Sacepissa evamassa – ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyya. Sace pāyasmantānaṃ licchavīnaṃ evamassa – mayaṃ acelaṃ pāthikaputtaṃ varattāhi bandhitvā goyugehi āviñcheyyāmāti. Tā varattā chijjeyyūṃ pāthikaputto vā. Abhabbo pana acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā mama sammukhībhāvaṃ āgantūṃ. Sacepissa evamassa – ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ āgaccheyyanti, muddhāpi tassa vipateyyāti. Abhikkamāvuso pāthikaputta, abhikkamaneneva te jayaṃ karissāma, samaṇassa gotamassa parājaya’ nti.

“Evaṃ vutte, bhaggava, acelo pāthikaputto ‘āyāmi āvuso, āyāmi āvuso’ ti vatvā tattheva saṃsappati, na sakkoti āsanāpi vuṭṭhātuṃ. Atha kho, bhaggava, jāliyo dārupattikantevāsī acelaṃ pāthikaputtaṃ etadavoca – ‘kiṃ su nāma te, āvuso pāthikaputta, pāvaḷā su nāma te pīṭhakaṃ allīnā, pīṭhakaṃ su nāma te pāvaḷāsu allīnaṃ? Āyāmi āvuso, āyāmi āvusoti vatvā tattheva saṃsappasi, na sakkosi āsanāpi vuṭṭhātu’ nti. Evampi kho, bhaggava, vuccamāno acelo pāthikaputto ‘āyāmi āvuso, āyāmi āvuso’ ti vatvā tattheva saṃsappati, na sakkoti āsanāpi vuṭṭhātunti.

27. “Yadā kho, bhaggava, jāliyo dārupattikantevāsī aññāsī – ‘parābhūtarūpo ayaṃ acelo pāthikaputto ‘āyāmi āvuso, āyāmi āvusoti vatvā tattheva saṃsappati, na sakkoti āsanāpi vuṭṭhātu’ nti, atha naṃ etadavoca –

‘Bhūtapubbaṃ, āvuso pāthikaputta, sīhassa migarañño etadahosi – yaṃnūnāhaṃ aññataraṃ vanasaṇḍaṃ nissāya āsayāṃ kappeyyaṃ. Tatrāsayaṃ kappetvā sāyanhasamayaṃ āsayā nikkhameyyaṃ, āsayā nikkhamitvā vijambheyyaṃ, vijambhitvā samantā catuddisā anuvilokeyyaṃ, samantā catuddisā anuviloketvā tikkhattuṃ sīhanādaṃ nadeyyaṃ, tikkhattuṃ sīhanādaṃ naditvā gocarāya pakkameyyaṃ. So varaṃ varaṃ migasaṅghe [migasaṅghaṃ (syā. ka.)] vadhitvā mudumaṃsāni mudumaṃsāni bhakkhayitvā tameva āsayāṃ ajjhupesya’ nti.

‘Atha kho, āvuso, so sīho migarājā aññataraṃ vanasaṇḍaṃ nissāya āsayāṃ kappesi. Tatrāsayaṃ kappetvā sāyanhasamayaṃ āsayā nikkhami, āsayā nikkhamitvā vijambhi, vijambhitvā samantā catuddisā anuvilokesi, samantā catuddisā anuviloketvā tikkhattuṃ sīhanādaṃ nadi, tikkhattuṃ sīhanādaṃ naditvā gocarāya pakkāmi. So varaṃ varaṃ migasaṅghe vadhitvā mudumaṃsāni mudumaṃsāni bhakkhayitvā tameva āsayāṃ ajjhupesī.

28. ‘Tasseva kho, āvuso pāthikaputta, sīhassa migarañño vighāsasaṃvaḍḍho jarasiṅgālo [jarasiṅgālo (sī. syā. pī.)] ditto ceva balavā ca. Atha kho, āvuso, tassa jarasiṅgālassa etadahosi – ko cāhaṃ, ko sīho migarājā. Yaṃnūnāhampi aññataraṃ vanasaṇḍaṃ nissāya āsayāṃ kappeyyaṃ. Tatrāsayaṃ kappetvā sāyanhasamayaṃ āsayā nikkhameyyaṃ, āsayā nikkhamitvā vijambheyyaṃ, vijambhitvā samantā

catuddisā anuvilokeyyaṃ, samantā catuddisā anuviloketvā tikkhattuṃ sīhanādaṃ nadeyyaṃ, tikkhattuṃ sīhanādaṃ naditvā gocarāya pakkameyyaṃ. So vamaṃ vamaṃ migasaṅghe vadhitvā mudumaṃsāni mudumaṃsāni bhakkhayaivā tameva āsayaṃ ajjupeyya'nti.

‘Atha kho so, āvuso, jarasiṅgālo aññataraṃ vanasaṅgaṃ nissāya āsayaṃ kappesi. Tatrāsayaṃ kappetvā sāyanhasamayaṃ āsayaṃ nikkhami, āsayaṃ nikkhamitvā vijambhi, vijambhitvā samantā catuddisā anuvilokesi, samantā catuddisā anuviloketvā tikkhattuṃ sīhanādaṃ nadissāmīti siṅgālakamaṃveva anadi bheraṅḍakamaṃveva [bheraṅḍakamaṃveva (ka.)] anadi, ke ca chhave siṅgāle, ke pana sīhanādeti [sīhanāde (?)].

‘Evameva kho tvaṃ, āvuso pāthikaputta, sugatāpadānesu jīvamāno sugatātirittāni bhuñjamāno tathāgate arahante sammāsambuddhe āsādetabbaṃ maññasi. Ke ca chhave pāthikaputte, kā ca tathāgatānaṃ arahantānaṃ sammāsambuddhānaṃ āsādanā'ti.

**29.** ‘‘Yato kho, bhaggava, jāliyo dārupattikantevāsī iminā opamma neva asakkhi acelaṃ pāthikaputtaṃ tamhā āsanā cāvetuṃ. Atha naṃ etadavoca –

‘Sīhoti attānaṃ samekkhiyāna,  
Amaññi kotthu migarājāhamasmi;  
Tatheva [tameva (syā.)] so siṅgālakamaṃ anadi,  
Ke ca chhave siṅgāle ke pana sīhanāde'ti.

‘Evameva kho tvaṃ, āvuso pāthikaputta, sugatāpadānesu jīvamāno sugatātirittāni bhuñjamāno tathāgate arahante sammāsambuddhe āsādetabbaṃ maññasi. Ke ca chhave pāthikaputte, kā ca tathāgatānaṃ arahantānaṃ sammāsambuddhānaṃ āsādanā'ti.

**30.** ‘‘Yato kho, bhaggava, jāliyo dārupattikantevāsī imināpi opamma neva asakkhi acelaṃ pāthikaputtaṃ tamhā āsanā cāvetuṃ. Atha naṃ etadavoca –

‘Aññaṃ anucaṅkamaṃ, attānaṃ vighāse samekkhiya;  
Yāva attānaṃ na passati, kotthu tāva byagghoti maññati.

Tatheva so siṅgālakamaṃ anadi;  
Ke ca chhave siṅgāle ke pana sīhanāde'ti.

‘Evameva kho tvaṃ, āvuso pāthikaputta, sugatāpadānesu jīvamāno sugatātirittāni bhuñjamāno tathāgate arahante sammāsambuddhe āsādetabbaṃ maññasi. Ke ca chhave pāthikaputte, kā ca tathāgatānaṃ arahantānaṃ sammāsambuddhānaṃ āsādanā'ti.

**31.** ‘‘Yato kho, bhaggava, jāliyo dārupattikantevāsī imināpi opamma neva asakkhi acelaṃ pāthikaputtaṃ tamhā āsanā cāvetuṃ. Atha naṃ etadavoca –

‘Bhutvāna bheke [bhiṅge (ka.)] khalamūsikāyo,  
Kaṭasīsu khittāni ca koṇapāni [kūṇapāni (syā.)];  
Mahāvane suññavane vivaḍḍho,  
Amaññi kotthu migarājāhamasmi.

Tatheva so siṅgālakamaṃ anadi;  
Ke ca chhave siṅgāle ke pana sīhanāde'ti.

‘Evameva kho tvaṃ, āvuso pāthikaputta, sugatāpadānesu jīvamāno sugatātirittāni bhuñjamāno

tathāgate arahante sammāsambuddhe āsādetabbaṃ maññasi. Ke ca chhave pāthikaputte, kā ca tathāgatānaṃ arahantānaṃ sammāsambuddhānaṃ āsādanā'ti.

32. “Yato kho, bhaggava, jāliyo dārupattikantevāsī imināpi opammena neva asakkhi acelaṃ pāthikaputtaṃ tamhā āsanā cāvetuṃ. Atha taṃ parisāṃ āgantvā evamārocesi – ‘parābhūtarūpo, bho, acelo pāthikaputto āyāmi āvuso, āyāmi āvusoti vatvā tattheva saṃsappati, na sakkoti āsanāpi vuṭṭhātu’nti.

33. “Evaṃ vutte, ahaṃ, bhaggava, taṃ parisāṃ etadavocaṃ – ‘abhabbo kho, āvuso, acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjivā mama sammukhībhāvaṃ āgantūṃ. Sacepissa evamassa – ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjivā samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyya. Sacepāyasmantānaṃ licchavīnaṃ evamassa – mayaṃ acelaṃ pāthikaputtaṃ varattāhi bandhitvā nāgehi [goyugehi (sabbattha) aṭṭhakathā passitabbā] āviñcheyyāmāti. Tā varattā chijjeyyūṃ pāthikaputto vā. Abhabbo pana acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjivā mama sammukhībhāvaṃ āgantūṃ. Sacepissa evamassa – ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjivā samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyyā'ti.

34. “Atha khvāhaṃ, bhaggava, taṃ parisāṃ dhammiyā kathāya sandassesim samādapesim samuttejesim sampahaṃsesim, taṃ parisāṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā mahābandhanā mokkhaṃ karitvā caturāsītipāṇasahassāni mahāvīduggā uddharitvā tejodhātuṃ samāpajjivā sattatālaṃ vehāsaṃ abhuggantvā aññaṃ sattatālampi accim [aggim (syā.)] abhinimminivā pajjalitvā dhūmayitvā [dhūpāyitvā (sī. pī.)] mahāvane kūṭāgārasālāyaṃ paccuṭṭhāsim.

35. “Atha kho, bhaggava, sunakkhatto licchaviputto yenāhaṃ tenupasaṅkama; upasaṅkamtivā maṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho ahaṃ, bhaggava, sunakkhattaṃ licchaviputtaṃ etadavocaṃ – ‘taṃ kim maññasi, sunakkhatta, yatheva te ahaṃ acelaṃ pāthikaputtaṃ ārabha byākāsim, tatheva taṃ vipākaṃ aññathā vā'ti? ‘Yatheva me, bhante, bhagavā acelaṃ pāthikaputtaṃ ārabha byākāsi, tatheva taṃ vipākaṃ, no aññathā'ti.

‘Taṃ kim maññasi, sunakkhatta, yadi evaṃ sante kataṃ vā hoti uttarimanussadhammā iddhipāṭihāriyaṃ, akataṃ vā'ti? ‘Addhā kho, bhante, evaṃ sante kataṃ hoti uttarimanussadhammā iddhipāṭihāriyaṃ, no akata'nti. ‘Evampi kho maṃ tvamaṃ, moghapurisa, uttarimanussadhammā iddhipāṭihāriyaṃ karontaṃ evaṃ vadesi – na hi pana me, bhante, bhagavā uttarimanussadhammā iddhipāṭihāriyaṃ karotīti. Passa, moghapurisa, yāvañca te idaṃ aparaddhaṃ'ti.

“Evampi kho, bhaggava, sunakkhatto licchaviputto mayā vuccamāno apakkameva imasmā dhammavinayā, yathā taṃ āpāyiko nerayiko.

### Aggaññaṇāṇattikathā

36. “Aggaññañcāhaṃ, bhaggava, pajānāmi. Tañca pajānāmi [‘tañcapajānāmi’ti idaṃ syāpotthakenatthi], tato ca uttaritaraṃ pajānāmi, tañca pajānaṃ [pajānanaṃ (syā. ka.) aṭṭhakathāsaṃvaṇṇanā passitabbā] na parāmasāmi, aparāmasato ca me paccattaññeva nibbuti veditā, yadabhijānaṃ tathāgato no anayaṃ āpajjati.

37. “Santi, bhaggava, eke samaṇabrāhmaṇā issarakuttaṃ brahmakuttaṃ ācariyakaṃ aggaññaṃ paññapenti. Tyāhaṃ upasaṅkamtivā evaṃ vadāmi – ‘saccaṃ kira tumhe āyasmanto issarakuttaṃ brahmakuttaṃ ācariyakaṃ aggaññaṃ paññapethā'ti? Te ca me evaṃ puṭṭhā, ‘āmo'ti [āmāti (syā.)] paṭijānanti. Tyāhaṃ evaṃ vadāmi – ‘kathaṃ vihitaṃ pana [kathaṃ vihitaṃ pana (ka.)] tumhe

āyasmanto issarakuttaṃ brahmakuttaṃ ācariyakam aggaññaṃ paññapethā'ti? Te mayā puṭṭhā na sampāyanti, asampāyantā mamaññeva paṭipucchanti. Tesāhaṃ puṭṭho byākaromi –

**38.** ‘Hoti kho so, āvuso, samayo yaṃ kadāci karahaci dīghassa addhuno accayena yaṃ loko saṃvaṭṭati. Saṃvaṭṭamāne loka yebhuyyena sattā ābhassarasamvattanikā honti. Te tatta honti manomayā pītibhakkhā sayampabhā antalikkhacarā subhaṭṭhāyino ciraṃ dīghamaddhānaṃ tiṭṭhanti.

‘Hoti kho so, āvuso, samayo yaṃ kadāci karahaci dīghassa addhuno accayena yaṃ loko vivaṭṭati. Vivaṭṭamāne loka suññaṃ brahmavimānaṃ pātubhavati. Atha kho [atha (sī. syā. pī.)] aññataro satto āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā suññaṃ brahmavimānaṃ upapajjati. So tatta hoti manomayo pītibhakkho sayampabhō antalikkhacarō subhaṭṭhāyī, ciraṃ dīghamaddhānaṃ tiṭṭhati.

‘Tassa tatta ekakassa dīgharattaṃ nivusitattā anabhirati paritassanā uppajjati – aho vata aññepi sattā itthattaṃ āgaccheyyunti. Atha aññepi sattā āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā brahmavimānaṃ upapajjanti tassa sattassa saḥabyataṃ. Tepi tatta honti manomayā pītibhakkhā sayampabhā antalikkhacarā subhaṭṭhāyino, ciraṃ dīghamaddhānaṃ tiṭṭhanti.

**39.** ‘Tatrāvuso, yo so satto paṭhamaṃ upapanno, tassa evaṃ hoti – ahamasmi brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajjitā [sañjitā (sī. pī.), sajjitā (syā. kaṃ.)] vasī pitā bhūtabhabyānaṃ, mayā ime sattā nimmitā. Taṃ kissa hetu? Mamañhi pubbe etadahosi – aho vata aññepi sattā itthattaṃ āgaccheyyunti; iti mama ca manopaṇidhi. Ime ca sattā itthattaṃ āgatāti.

‘Yepi te sattā pacchā upapannā, tesampi evaṃ hoti – yaṃ kho bhavaṃ brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajjitā vasī pitā bhūtabhabyānaṃ; iminā mayam bhotā brahmunā nimmitā. Taṃ kissa hetu? Imañhi mayam addasāma idha paṭhamaṃ upapannaṃ; mayam panāma pacchā upapannāti.

**40.** ‘Tatrāvuso, yo so satto paṭhamaṃ upapanno, so dīghāyukataro ca hoti vaṇṇavantataro ca mahesakkhataro ca. Ye pana te sattā pacchā upapannā, te appāyukatarā ca honti dubbaṇṇatarā ca appesakkhatarā ca.

‘Thānaṃ kho panetaṃ, āvuso, vijjati, yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati. Itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati. Agārasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte taṃ pubbenivāsaṃ anussarati; tato paraṃ nānussarati.

‘So evamāha – yo kho so bhavaṃ brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajjitā vasī pitā bhūtabhabyānaṃ, yena mayam bhotā brahmunā nimmitā. So nicco dhuvo [sassato dīghāyuko (syā. ka.)] sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassati. Ye pana mayam ahumhā tena bhotā brahmunā nimmitā, te mayam aniccā addhuvā [addhuvā asassatā (syā. ka.)] appāyukā cavanadhammā itthattaṃ āgatā'ti. Evaṃvihitakaṃ no tumhe āyasmanto issarakuttaṃ brahmakuttaṃ ācariyakam aggaññaṃ paññapethāti. ‘Te evamāhaṃsu – evaṃ kho no, āvuso gotama, sutam, yathevāyasmā gotamo āhā'ti. ‘‘Aggaññañcāham, bhaggava, pajānāmi. Tañca pajānāmi, tato ca uttaritaraṃ pajānāmi, tañca pajānaṃ na parāmasāmi, aparāmasato ca me paccattaññeva nibbuti veditā. Yadabhijānaṃ tathāgato no anayaṃ āpajjati.

**41.** ‘‘Santi, bhaggava, eke samaṇabrāhmaṇā khiḍḍāpadosikaṃ ācariyakam aggaññaṃ paññapenti. Tyāhaṃ upasaṅkamitvā evaṃ vadāmi – ‘saccaṃ kira tumhe āyasmanto khiḍḍāpadosikaṃ ācariyakam aggaññaṃ paññapethā'ti? Te ca me evaṃ puṭṭhā ‘āmo'ti paṭijānanti. Tyāhaṃ evaṃ vadāmi –

‘kathaṃvihitakaṃ pana tumhe āyasmanto khiḍḍāpadosikaṃ ācariyakaṃ aggaññaṃ paññapethā’ti? Te mayā puṭṭhā na sampāyanti, asampāyantā mamaññeva paṭipucchanti, tesāhaṃ puṭṭho byākaromi –

42. ‘Santāvuso, khiḍḍāpadosikā nāma devā. Te ativelaṃ hassakhiḍḍāratidhammasamāpannā [hasakhiḍḍāratidhammasamāpannā (ka.)] viharanti. Tesaṃ ativelaṃ hassakhiḍḍāratidhammasamāpannānaṃ viharataṃ sati sammussati, satiyā sammosā [satiyā sammosāya (syā.)] te devā tamhā kāyā cavanti.

‘Tḥānaṃ kho panetaṃ, āvuso, vijjati, yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati, itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati, agārasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte taṃ pubbenivāsaṃ anussarati; tato paraṃ nānussarati.

‘So evamāha – ye kho te bhonto devā na khiḍḍāpadosikā te na ativelaṃ hassakhiḍḍāratidhammasamāpannā viharanti. Tesāṃ nātivelaṃ hassakhiḍḍāratidhammasamāpannānaṃ viharataṃ sati na sammussati, satiyā asammosā te devā tamhā kāyā na cavanti, niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṃ tatheva ṭhassanti. Ye pana mayaṃ ahumhā khiḍḍāpadosikā te mayaṃ ativelaṃ hassakhiḍḍāratidhammasamāpannā viharimhā, tesāṃ no ativelaṃ hassakhiḍḍāratidhammasamāpannānaṃ viharataṃ sati sammussati, satiyā sammosā evaṃ [sammosā eva (sī. pī.) sammosā te (syā. ka.)] mayaṃ tamhā kāyā cutā, aniccā addhuvā appāyukā cavanadhammā itthattaṃ āgatāti. Evaṃvihitakaṃ no tumhe āyasmanto khiḍḍāpadosikaṃ ācariyakaṃ aggaññaṃ paññapethā’ti. ‘Te evamāhaṃsu – evaṃ kho no, āvuso gotama, sutāṃ, yathevāyasmā gotamo āhā’ti. ‘‘Aggaññañcāhaṃ, bhaggava, pajānāmi...pe... yadabhijānaṃ tathāgato no anayaṃ āpajjati.

43. ‘‘Santi, bhaggava, eke samaṇabrāhmaṇā manopadosikaṃ ācariyakaṃ aggaññaṃ paññapenti. Tyāhaṃ upasaṅkamitvā evaṃ vadāmi – ‘saccaṃ kira tumhe āyasmanto manopadosikaṃ ācariyakaṃ aggaññaṃ paññapethā’ti? Te ca me evaṃ puṭṭhā ‘āmo’ti paṭijjānanti. Tyāhaṃ evaṃ vadāmi – ‘kathaṃvihitakaṃ pana tumhe āyasmanto manopadosikaṃ ācariyakaṃ aggaññaṃ paññapethā’ti? Te mayā puṭṭhā na sampāyanti, asampāyantā mamaññeva paṭipucchanti. Tesāhaṃ puṭṭho byākaromi –

44. ‘Santāvuso, manopadosikā nāma devā. Te ativelaṃ aññamaññaṃ upanijjhāyanti. Te ativelaṃ aññamaññaṃ upanijjhāyantā aññamaññaṃhi cittāni padūsentī. Te aññamaññaṃ paduṭṭhacittā kilantakāyā kilantacittā. Te devā tamhā kāyā cavanti.

‘Tḥānaṃ kho panetaṃ, āvuso, vijjati, yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati. Itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati. Agārasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte taṃ pubbenivāsaṃ anussarati, tato paraṃ nānussarati.

‘So evamāha – ye kho te bhonto devā na manopadosikā te nātivelaṃ aññamaññaṃ upanijjhāyanti. Te nātivelaṃ aññamaññaṃ upanijjhāyantā aññamaññaṃhi cittāni nappadūsentī. Te aññamaññaṃ paduṭṭhacittā akilantakāyā akilantacittā. Te devā tamhā [akilantacittā tamhā (ka.)] kāyā na cavanti, niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṃ tatheva ṭhassanti. Ye pana mayaṃ ahumhā manopadosikā, te mayaṃ ativelaṃ aññamaññaṃ upanijjhāyimhā. Te mayaṃ ativelaṃ aññamaññaṃ upanijjhāyantā aññamaññaṃhi cittāni padūsīmhā [padosiyimhā (syā.), padūsayimhā (?)]. Te mayaṃ aññamaññaṃ paduṭṭhacittā kilantakāyā kilantacittā. Evaṃ mayaṃ [kilantacittāeva mayaṃ (sī. pī.), kilantacittā (ka.)] tamhā kāyā cutā, aniccā addhuvā appāyukā cavanadhammā itthattaṃ āgatāti. Evaṃvihitakaṃ no tumhe āyasmanto manopadosikaṃ ācariyakaṃ aggaññaṃ paññapethā’ti. ‘Te evamāhaṃsu – evaṃ kho no, āvuso gotama, sutāṃ, yathevāyasmā gotamo āhā’ti. ‘‘Aggaññañcāhaṃ,

bhaggava, pajānāmi...pe... yadabhijānaṃ tathāgato no anayaṃ āpajjati.

45. “Santi, bhaggava, eke samaṇabrāhmaṇā adhiccasamuppannaṃ ācariyakaṃ aggaññaṃ paññapenti. Tyāhaṃ upasaṅkamitvā evaṃ vadāmi – ‘saccaṃ kira tumhe āyasmanto adhiccasamuppannaṃ ācariyakaṃ aggaññaṃ paññapethā’ ti? Te ca me evaṃ puṭṭhā ‘āmo’ ti paṭijānanti. Tyāhaṃ evaṃ vadāmi – ‘kathaṃvihitakaṃ pana tumhe āyasmanto adhiccasamuppannaṃ ācariyakaṃ aggaññaṃ paññapethā’ ti? Te mayā puṭṭhā na sampāyanti, asampāyantā mamaññeva paṭipucchanti. Tesāhaṃ puṭṭho byākaromi –

46. ‘Santāvuso, asaññasattā nāma devā. Saññuppādā ca pana te devā tamhā kāyā cavanti.

‘Tḥānaṃ kho panetaṃ, āvuso, vijjati. Yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati. Itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati. Agārasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamaḥite citte taṃ [idam padam brahmajālasutte na dissati. evaṃ (pī. ka.)] saññuppādaṃ anussarati, tato paraṃ nānussarati.

‘So evamāha – adhiccasamuppanno attā ca loko ca. Taṃ kissa hetu? Ahañhi pubbe nāhosim, somhi etarahi ahutvā santatāya [sattakāya (sī. pī.), sattāya (ka. sī.)] pariṇatoti. Evaṃvihitakaṃ no tumhe āyasmanto adhiccasamuppannaṃ ācariyakaṃ aggaññaṃ paññapethā’ ti? ‘Te evamāhaṃsu – evaṃ kho no, āvuso gotama, sutam yathevāyasmā gotamo āhā’ ti. ‘Aggaññañcāhaṃ, bhaggava, pajānāmi tañca pajānāmi, tato ca uttaritaraṃ pajānāmi, tañca pajānaṃ na parāmasāmi, aparāmasato ca me paccattaññeva nibbuti veditā. Yadabhijānaṃ tathāgato no anayaṃ āpajjati.

47. ‘Evaṃvādiṃ kho maṃ, bhaggava, evamakkhāyim eke samaṇabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti – ‘viparīto samaṇo gotamo bhikkhavo ca. Samaṇo gotamo evamāha – yasmim samaye subhaṃ vimokkhaṃ upasampajja viharati, sabbaṃ tasmim samaye asubhantveva [asubhantveva (sī. syā. pī.)] pajānātī’ ti [sañjānātīti (sī. pī.)]. Na kho panāhaṃ, bhaggava, evaṃ vadāmi – ‘yasmim samaye subhaṃ vimokkhaṃ upasampajja viharati, sabbaṃ tasmim samaye asubhantveva pajānātī’ ti. Evañca khvāhaṃ, bhaggava, vadāmi – ‘yasmim samaye subhaṃ vimokkhaṃ upasampajja viharati, subhantveva tasmim samaye pajānātī’ ti.

‘Te ca, bhante, viparītā, ye bhagavantam viparītato dahanti bhikkhavo ca. Evampasanno ahaṃ, bhante, bhagavati. Pahoti me bhagavā tathā dhammaṃ desetum, yathā ahaṃ subhaṃ vimokkhaṃ upasampajja vihareyya’ nti.

48. ‘Dukkaraṃ kho etaṃ, bhaggava, tayā aññadiṭṭhikena aññakhantikena aññarucikena aññatrāyogena aññatrācariyakena subhaṃ vimokkhaṃ upasampajja viharitum. Ingha tvaṃ, bhaggava, yo ca te ayaṃ mayi pasādo, tameva tvaṃ sādhu kamanurakkhā’ ti. ‘Sace taṃ, bhante, mayā dukkaraṃ aññadiṭṭhikena aññakhantikena aññarucikena aññatrāyogena aññatrācariyakena subhaṃ vimokkhaṃ upasampajja viharitum. Yo ca me ayaṃ, bhante, bhagavati pasādo, tamevāhaṃ sādhu kamanurakkhissāmi’ ti. Idamavoca bhagavā. Attamano bhaggavagotto paribbājako bhagavato bhāsitaṃ abhinandīti.

Pāthikasuttaṃ [pāṭikasuttantaṃ (sī. syā. kaṃ. pī.)] niṭṭhitaṃ paṭhamaṃ.

## 2. Udumbarikasuttaṃ

### Nigrodhaparibbājakavatthu

**49.** Evaṃ me sutam – ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate. Tena kho pana samayena nigrodho paribbājako udumbarikāya paribbājakārāme paṭivasati mahatiyā paribbājakaparisāya saddhiṃ tiṃsamattehi paribbājakasatehi. Atha kho sandhāno gahapati divā divassa [divādivasseva (sī. syā. pī.)] rājagahā nikkhami bhagavantam dassanāya. Atha kho sandhānassa gahapatissa etadahosi – “akālo kho bhagavantam dassanāya. Paṭisallīno bhagavā. Manobhāvanīyānampi bhikkhūnam asamayo dassanāya. Paṭisallīnā manobhāvanīyā bhikkhū. Yamnūnāham yena udumbarikāya paribbājakārāmo, yena nigrodho paribbājako tenupasaṅkameyya”nti. Atha kho sandhāno gahapati yena udumbarikāya paribbājakārāmo, tenupasaṅkami.

**50.** Tena kho pana samayena nigrodho paribbājako mahatiyā paribbājakaparisāya saddhiṃ nisinno hoti unnādinīyā uccāsaddamahāsaddāya anekavihitam tiracchānakatham kathentiya. Seyyathidaṃ – rājakatham corakatham mahāmatlakatham senākatham bhayakatham yuddhakatham annakatham pānakatham vatthakatham sayanakatham mālākatham gandhakatham nātikatham yānakatham gāmakatham nigamakatham nagarakatham janapadakatham itthikatham sūrakatham visikhākatham kumbhatthānakatham pubbapetakatham nānattakatham lokakkhāyikam samuddakkhāyikam itibhavābhavakatham iti vā.

**51.** Addasā kho nigrodho paribbājako sandhānam gahapatiṃ dūratova āgacchantam. Disvā sakaṃ parisam saṅghāpesi – “appasaddā bhonto hontu, mā bhonto saddamakatha. Ayaṃ samaṇassa gotamassa sāvako āgacchati sandhāno gahapati. Yāvata kho pana samaṇassa gotamassa sāvakā gihī odātavasanā rājagahe paṭivasanti, ayaṃ tesam aññataro sandhāno gahapati. Appasaddakāmā kho panete āyasmanto appasaddavinīta, appasaddassa vaṇṇavādino. Appeva nāma appasaddam parisam viditvā upasaṅkamitabbaṃ maññeyyā”ti. Evaṃ vutte te paribbājakā tuṅhī ahesuṃ.

**52.** Atha kho sandhāno gahapati yena nigrodho paribbājako tenupasaṅkami, upasaṅkamitvā nigrodhena paribbājakena saddhiṃ sammodi. Sammodanīyam katham sāraṇīyam vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho sandhāno gahapati nigrodham paribbājakaṃ etadvoca – “aññathā kho ime bhonto aññatitthiyā paribbājakā saṅgamma samāgamma unnādino uccāsaddamahāsaddā anekavihitam tiracchānakatham anuyuttā viharanti. Seyyathidaṃ – rājakatham...pe... itibhavābhavakatham iti vā. Aññathā kho [ca (sī. pī.)] pana so bhagavā araṇṇavanapatthāni pantāni senāsānāni paṭisevati appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasārubbāni”ti.

**53.** Evaṃ vutte nigrodho paribbājako sandhānam gahapatiṃ etadvoca – “yagghe gahapati, jāneyyāsi, kena samaṇo gotamo saddhiṃ sallapati, kena sākacchaṃ samāpajjati, kena paññāveyyattiyam samāpajjati? Suññāgārahata samaṇassa gotamassa paññā aparīsāvacarō samaṇo gotamo nālam sallāpāya. So antamantāneva sevati [antapantāneva (syā.)]. Seyyathāpi nāma gokāṇā pariyantacārini antamantāneva sevati. Evameva suññāgārahata samaṇassa gotamassa paññā; aparīsāvacarō samaṇo gotamo; nālam sallāpāya. So antamantāneva sevati. Ingha, gahapati, samaṇo gotamo imaṃ parisam āgaccheyya, ekapañheneva naṃ saṃsādeyyāma [saṃhareyyāma (ka.)], tucchakumbhīva naṃ maññe orodheyāmā”ti.

**54.** Assosi kho bhagavā dibbāya sotadhātuyā visuddhāya atikkantamānusikāya sandhānassa gahapatissa nigrodhena paribbājakena saddhiṃ imaṃ kathāsallāpaṃ. Atha kho bhagavā gijjhakūṭā pabbatā orohitvā yena sumāgadhāya tīre moranivāpo tenupasaṅkami; upasaṅkamitvā sumāgadhāya tīre moranivāpe abbhokāse caṅkami. Addasā kho nigrodho paribbājako bhagavantam sumāgadhāya tīre moranivāpe abbhokāse caṅkamantaṃ. Disvāna sakaṃ parisam saṅghāpesi – “appasaddā bhonto hontu, mā bhonto saddamakatha, ayaṃ samaṇo gotamo sumāgadhāya tīre moranivāpe abbhokāse caṅkamati. Appasaddakāmo kho pana so āyasmā, appasaddassa vaṇṇavādī. Appeva nāma appasaddam parisam viditvā upasaṅkamitabbaṃ maññeyya. Sace samaṇo gotamo imaṃ parisam āgaccheyya, imaṃ tam pañham puccheyyāma – ‘ko nāma so, bhante, bhagavato dhammo, yena bhagavā sāvake vineti, yena

bhagavatā sāvakā vinītā assāsappattā paṭijānanti ajjhāsayaṃ ādibrahmacariya’nti? Evaṃ vutte te paribbājakā tuṅhī ahesuṃ.

### Tapojigucchāvādo

55. Atha kho bhagavā yena nigrodho paribbājako tenupasaṅkami. Atha kho nigrodho paribbājako bhagavantam etadavoca – “etu kho, bhante, bhagavā, svāgataṃ, bhante, bhagavato. Cirassaṃ kho, bhante, bhagavā imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya. Nisīdatu, bhante, bhagavā, idamāsaṃ paññatta’nti. Nisīdi bhagavā paññatte āsane. Nigrodhopi kho paribbājako aññataraṃ nīcāsaṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho nigrodhaṃ paribbājakaṃ bhagavā etadavoca – “kāya nuttha, nigrodha, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā’”ti? Evaṃ vutte, nigrodho paribbājako bhagavantam etadavoca, “idha mayaṃ, bhante, addasāma bhagavantam sumāgadhāya tīre moranivāpe abbhokāse caṅkamantaṃ, disvāna evaṃ avocumhā – ‘sace samaṇo gotamo imaṃ parisam āgaccheyya, imaṃ taṃ pañhaṃ puccheyyāma – ko nāma so, bhante, bhagavato dhammo, yena bhagavā sāvake vineti, yena bhagavatā sāvakā vinītā assāsappattā paṭijānanti ajjhāsayaṃ ādibrahmacariya’nti? Ayaṃ kho no, bhante, antarākathā vippakatā; atha bhagavā anupatto’”ti.

56. “Dujjānaṃ kho etaṃ, nigrodha, tayā aññadiṭṭhikena aññakhantikena aññarucikena aññatrāyogena aññatrācariyakena, yenāhaṃ sāvake vinemi, yena mayā sāvakā vinītā assāsappattā paṭijānanti ajjhāsayaṃ ādibrahmacariyaṃ. Ingha tvaṃ maṃ, nigrodha, sake ācariyake adhijegucche pañhaṃ puccha – ‘kathaṃ santā nu kho, bhante, tapojigucchā paripuṇṇā hoti, kathaṃ aparipuṇṇā’”ti? Evaṃ vutte te paribbājakā unnādino uccāsaddamahāsaddā ahesuṃ – “acchariyaṃ vata bho, abbhutaṃ vata bho, samaṇassa gotamassa mahiddhikatā mahānubhāvata, yatra hi nāma sakavādaṃ ṭhapessati, paravādena pavāressati’”ti.

57. Atha kho nigrodho paribbājako te paribbājake appasadde katvā bhagavantam etadavoca – “mayaṃ kho, bhante, tapojigucchāvādā [tarojigucchamsārodā (ka.)] tapojigucchāsārā tapojigucchāallīnā viharāma. Kathaṃ santā nu kho, bhante, tapojigucchā paripuṇṇā hoti, kathaṃ aparipuṇṇā’”ti?

“Idha, nigrodha, tapassī acelako hoti muttācāro, hatthāpalekhano [hatthāvalekhano (syā.)], na ehibhaddantiko, na tiṭṭhabhaddantiko, nābhīhaṃ, na uddissakataṃ, na nimantaṃ sādiyati, so na kumbhimukhā paṭiggaṇhāti, na kaḷopimukhā paṭiggaṇhāti, na eḷakamantaraṃ, na daṇḍamantaraṃ, na musalamantaraṃ, na dvinnaṃ bhuñjamānānaṃ, na gabbhiniyā, na pāyamānāya, na purisantaragatāya, na saṅkittīsu, na yattha sā upaṭṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārinī, na macchaṃ, na maṃsaṃ, na suraṃ, na merayaṃ, na thusodakaṃ pivati, so ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko, sattāgāriko vā hoti sattālopiko, ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti, sattahipi dattīhi yāpeti; ekāhikampi āhāraṃ āhāreti, dvīhikampi [dvāhikampi (sī. syā.)] āhāraṃ āhāreti, sattāhikampi āhāraṃ āhāreti, iti evarūpaṃ addhamāsikampi pariyāyabhattabhojanānuyogamanuyutto viharati. So sākabhakkho vā hoti, sāmābhakkho vā hoti, nīvārabhakkho vā hoti, daddulabhakkho vā hoti, haṭṭabhakkho vā hoti, kaṇabhakkho vā hoti, ācāmabhakkho vā hoti, piññākabhakkho vā hoti, tiṇabhakkho vā hoti, gomayabhakkho vā hoti; vanamūlaphalāhāro yāpeti pavattaphalabhojī. So sāñānīpi dhāreti, masāñānīpi dhāreti, chavadussānīpi dhāreti, paṃsukūlānīpi dhāreti, tirīṭṭānīpi dhāreti, ajināmpi dhāreti, ajinakkhipāmpi dhāreti, kusacīrāmpi dhāreti, vākacīrāmpi dhāreti, phalakacīrāmpi dhāreti, kesakambalāmpi dhāreti, vālakambalāmpi dhāreti, ulūkapaṅkhamāmpi dhāreti, kesamassulocakopi hoti kesamassulocānuyogamanuyutto, ubbhaṭṭhakopi [ubbhaṭṭhakopi (syā.), ubbhaṭṭhikopi (ka.)] hoti āsanapaṭikkhitto, ukkuṭīkopi hoti ukkuṭīkappadhānānuyutto, kaṇṭakāpassayikopi hoti kaṇṭakāpassaye seyyaṃ kappeti, phalakaseyyāmpi kappeti, thaṇḍilaseyyāmpi kappeti, ekapassayikopi hoti rajojalladharo, abbhokāsīkopi hoti yathāsanthatiko, vekaṭīkopi hoti vikaṭabhojanānuyogamanuyutto, apānakopi hoti apānakattamanuyutto, sāyatatiyakampi udakorohanānuyogamanuyutto viharati. Taṃ kiṃ maññasi, nigrodha, yadi evaṃ sante tapojigucchā paripuṇṇā vā hoti aparipuṇṇā vā’”ti? “Addhā kho, bhante, evaṃ sante tapojigucchā paripuṇṇā hoti, no aparipuṇṇā’”ti. “Evaṃ paripuṇṇāyapi kho ahaṃ,



nigrodha, tapojigucchāya anekavihite upakkilese vadāmī’ti.

### Upakkileso

**58.** “Yathā kathaṃ pana, bhante, bhagavā evaṃ paripuṇṇāya tapojigucchāya anekavihite upakkilese vadatī’ti? “Idha, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā attamano hoti paripuṇṇasaṅkappo. Yampi, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā attamano hoti paripuṇṇasaṅkappo. Ayampi kho, nigrodha, tapassino upakkileso hoti.

“Puna caparaṃ, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā attānukkamaṃseti paraṃ vambheti. Yampi, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā attānukkamaṃseti paraṃ vambheti. Ayampi kho, nigrodha, tapassino upakkileso hoti.

“Puna caparaṃ, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā majjati mucchati pamādamāpajjati [madamāpajjati (syā.)]. Yampi, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā majjati mucchati pamādamāpajjati. Ayampi kho, nigrodha, tapassino upakkileso hoti.

**59.** “Puna caparaṃ, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā lābhasakkārasilokaṃ abhinibbatteti, so tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo. Yampi, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā lābhasakkārasilokaṃ abhinibbatteti, so tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo. Ayampi kho, nigrodha, tapassino upakkileso hoti.

“Puna caparaṃ, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā lābhasakkārasilokaṃ abhinibbatteti, so tena lābhasakkārasilokena attānukkamaṃseti paraṃ vambheti. Yampi, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā lābhasakkārasilokaṃ abhinibbatteti, so tena lābhasakkārasilokena attānukkamaṃseti paraṃ vambheti. Ayampi kho, nigrodha, tapassino upakkileso hoti.

“Puna caparaṃ, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā lābhasakkārasilokaṃ abhinibbatteti, so tena lābhasakkārasilokena majjati mucchati pamādamāpajjati. Yampi, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā lābhasakkārasilokaṃ abhinibbatteti, so tena lābhasakkārasilokena majjati mucchati pamādamāpajjati. Ayampi kho, nigrodha, tapassino upakkileso hoti.

**60.** “Puna caparaṃ, nigrodha, tapassī bhojanesu vodāsaṃ āpajjati – ‘idaṃ me khamati, idaṃ me nakkhamatī’ti. So yañca [yaṃ hi (sī. pī.)] khvassa nakkhamati, taṃ sāpekkho pajahati. Yaṃ panassa khamati, taṃ gadhito [gathito (sī. pī.)] mucchito ajjhāpanno anādīnavadassāvī anissaraṇapañño paribhuñjati...pe... ayampi kho, nigrodha, tapassino upakkileso hoti.

“Puna caparaṃ, nigrodha, tapassī tapaṃ samādiyati lābhasakkārasilokanikantihetu – ‘sakkariṣṣanti maṃ rājāno rājamahāmattā khattiyā brāhmaṇā gahapatikā titthiyā’ti...pe... ayampi kho, nigrodha, tapassino upakkileso hoti.

**61.** “Puna caparaṃ, nigrodha, tapassī aññataraṃ samaṇaṃ vā brāhmaṇaṃ vā apasādetā [apasāretā (ka.)] hoti – ‘kiṃ paṇāyaṃ sambahulājīvo [bahulājīvo (sī. pī.)] sabbaṃ saṃbhakkheti. Seyyathidaṃ – mūlabījaṃ khandhabījaṃ phaḷubījaṃ aggabījaṃ bījabījameva pañcamamaṃ, asanivicakkaṃ dantakūṭaṃ, samaṇappavādenā’ti...pe... ayampi kho, nigrodha, tapassino upakkileso hoti.

“Puna caparaṃ, nigrodha, tapassī passati aññataraṃ samaṇaṃ vā brāhmaṇaṃ vā kulesu sakkariyamānaṃ garukariyamānaṃ māniyamānaṃ pūjyamānaṃ. Disvā tassa evaṃ hoti – ‘imañhi nāma sambahulājīvaṃ kulesu sakkaronti garuṃ karonti mānenti pūjenti. Maṃ pana tapassim lūkhājīvim kulesu na sakkaronti na garuṃ karonti na mānenti na pūjenti’ti, iti so issāmacchariyaṃ kulesu uppādetā

hoti...pe... ayampi kho, nigrodha, tapassino upakkilesa hoti.

**62.** “Puna caparaṃ, nigrodha, tapassī āpāthakanisādī hoti...pe... ayampi kho, nigrodha, tapassino upakkilesa hoti.

“Puna caparaṃ, nigrodha, tapassī attānaṃ adassayamāno kulesu carati – ‘idampi me tapasmiṃ idampi me tapasmi’nti...pe... ayampi kho, nigrodha, tapassino upakkilesa hoti.

“Puna caparaṃ, nigrodha, tapassī kiñcideva paṭicchannaṃ sevati. So ‘khamati te ida’nti puṭṭho samāno akkhamamānaṃ āha – ‘khamatī’ti. Khamamānaṃ āha – ‘nakkhamatī’ti. Iti so sampajānamusā bhāsītā hoti...pe... ayampi kho, nigrodha, tapassino upakkilesa hoti.

“Puna caparaṃ, nigrodha, tapassī tathāgatassa vā tathāgatasāvakaṃ vā dhammaṃ desentassa santamyeva pariyāyaṃ anuññeyyaṃ nānujānāti...pe... ayampi kho, nigrodha, tapassino upakkilesa hoti.

**63.** “Puna caparaṃ, nigrodha, tapassī kodhano hoti upanāhī. Yampi, nigrodha, tapassī kodhano hoti upanāhī. Ayampi kho, nigrodha, tapassino upakkilesa hoti.

“Puna caparaṃ, nigrodha, tapassī makkhī hoti paḷāsī [palāsī (sī. syā. pī.)] ...pe... issukī hoti maccharī... saṭho hoti māyāvī... thaddho hoti atimānī... pāpiccho hoti pāpikānaṃ icchānaṃ vasaṃ gato... micchādīṭṭhiko hoti antaggāhikāya dīṭṭhiyā samannāgato... sandīṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī. Yampi, nigrodha, tapassī sandīṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī. Ayampi kho, nigrodha, tapassino upakkilesa hoti.

“Taṃ kiṃ maññasi, nigrodha, yadime tapojjigucchā [tapojjigucchāya (?)] upakkilesā vā anupakkilesā vā”ti? “Addhā kho ime, bhante, tapojjigucchā [tapojjigucchāya (?)] upakkilesā [upakkilesā hoti (ka.)], no anupakkilesā. Ṭhānaṃ kho panetaṃ, bhante, vijjati yaṃ idhekacco tapassī sabbeheva imehi upakkilesehi samannāgato assa; ko pana vādo aññataraññatarena”ti.

### Parisuddhapapaṭikappattakathā

**64.** “Idha, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā na attamano hoti na paripuṇṇasaṅkappo. Yampi, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā na attamano hoti na paripuṇṇasaṅkappo. Evaṃ so tasmīṃ ṭhāne parisuddho hoti.

“Puna caparaṃ, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā na attānukkaṃseti na paraṃ vambheti...pe... evaṃ so tasmīṃ ṭhāne parisuddho hoti.

“Puna caparaṃ, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā na majjati na mucchati na pamādamāpajjati...pe... evaṃ so tasmīṃ ṭhāne parisuddho hoti.

**65.** “Puna caparaṃ, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā lābhasakkārasilokaṃ abhinibbatteti, so tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo...pe... evaṃ so tasmīṃ ṭhāne parisuddho hoti.

“Puna caparaṃ, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā lābhasakkārasilokaṃ abhinibbatteti, so tena lābhasakkārasilokena na attānukkaṃseti na paraṃ vambheti...pe... evaṃ so tasmīṃ ṭhāne parisuddho hoti.

“Puna caparaṃ, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā lābhasakkārasilokaṃ

abhinibbatteti, so tena lābhasakkārasilokena na majjati na mucchati na pamādamāpajjati...pe... evaṃ so tasmim̐ ṭhāne parisuddho hoti.

**66.** “Puna caparaṃ, nigrodha, tapassī bhojanesu na vodāsaṃ āpajjati – ‘idaṃ me khamati, idaṃ me nakkhamatī’ ti. So yañca khvassa nakkhamati, taṃ anapekkho pajahati. Yaṃ panassa khamati, taṃ agadhito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati...pe... evaṃ so tasmim̐ ṭhāne parisuddho hoti.

“Puna caparaṃ, nigrodha, tapassī na tapam̐ samādiyati lābhasakkārasilokanikantihetu – ‘sakkariassanti maṃ rājāno rājamahāmattā khattiyā brāhmaṇā gahapatikā titthiyā’ ti...pe... evaṃ so tasmim̐ ṭhāne parisuddho hoti.

**67.** “Puna caparaṃ, nigrodha, tapassī aññataraṃ samaṇam̐ vā brāhmaṇam̐ vā nāpasādetā hoti – ‘kiṃ panāyaṃ sambahulājīvo sabbaṃ sambhakkheti. Seyyathidaṃ – mūlabījam̐ khandhabījam̐ phaḷubījam̐ aggabījam̐ bījabījameva pañcamam̐, asanivicakkam̐ dantakūṭam̐, samaṇappavādenā’ ti...pe... evaṃ so tasmim̐ ṭhāne parisuddho hoti.

“Puna caparaṃ, nigrodha, tapassī passati aññataraṃ samaṇam̐ vā brāhmaṇam̐ vā kulesu sakkariyamānaṃ garu kariyamānaṃ māniyamānaṃ pūjiamānaṃ. Disvā tassa na evaṃ hoti – ‘imañhi nāma sambahulājīvaṃ kulesu sakkaronti garuṃ karonti mānenti pūjenti. Maṃ pana tapassim̐ lūkhājīviṃ kulesu na sakkaronti na garuṃ karonti na mānenti na pūjenti’ ti, iti so issāmacchariyaṃ kulesu nuppādetā hoti...pe... evaṃ so tasmim̐ ṭhāne parisuddho hoti.

**68.** “Puna caparaṃ, nigrodha, tapassī na āpāthakanisādī hoti...pe... evaṃ so tasmim̐ ṭhāne parisuddho hoti.

“Puna caparaṃ, nigrodha, tapassī na attānaṃ adassayamāno kulesu carati – ‘idampi me tapasmim̐, idampi me tapasmi’ nti...pe... evaṃ so tasmim̐ ṭhāne parisuddho hoti.

“Puna caparaṃ, nigrodha, tapassī na kañcideva paṭicchanaṃ sevati, so – ‘khamati te ida’ nti puṭṭho samāno akkhamamānaṃ āha – ‘nakkhamatī’ ti. Khamamānaṃ āha – ‘khamatī’ ti. Iti so sampajānamusā na bhāsītā hoti...pe... evaṃ so tasmim̐ ṭhāne parisuddho hoti.

“Puna caparaṃ, nigrodha, tapassī tathāgatassa vā tathāgatasāvakassa vā dhammaṃ desetassa santam̐yeva pariyāyaṃ anuññeyyaṃ anujānāti...pe... evaṃ so tasmim̐ ṭhāne parisuddho hoti.

**69.** “Puna caparaṃ, nigrodha, tapassī akkodhano hoti anupanāhī. Yampi, nigrodha, tapassī akkodhano hoti anupanāhī evaṃ so tasmim̐ ṭhāne parisuddho hoti.

“Puna caparaṃ, nigrodha, tapassī amakkhī hoti apaḷāsī...pe... anissukī hoti amaccharī... asaṭho hoti amāyāvī... atthaddho hoti anatimānī... na pāpiccho hoti na pāpikānaṃ icchānaṃ vasaṃ gato... na micchādīṭṭhiko hoti na antaggāhikāya dīṭṭhiyā samannāgato... na sandīṭṭhiparāmāsī hoti na ādhānaggāhī suppaṭinissaggī. Yampi, nigrodha, tapassī na sandīṭṭhiparāmāsī hoti na ādhānaggāhī suppaṭinissaggī. Evaṃ so tasmim̐ ṭhāne parisuddho hoti.

“Taṃ kiṃ maññasi, nigrodha, yadi evaṃ sante tapojigucchā parisuddhā vā hoti aparissuddhā vā’ ti? “Addhā kho, bhante, evaṃ sante tapojigucchā parisuddhā hoti no aparissuddhā, aggappattā ca sārappattā cā’ ti. “Na kho, nigrodha, ettāvataṃ tapojigucchā aggappattā ca hoti sārappattā ca; api ca kho papaṭikappattā [pappaṭikapattā (ka.)] hoti’ ti.

### Parisuddhatacappattakathā

70. “Kittāvatā pana, bhante, tapojigucchā aggappattā ca hoti sārappattā ca? Sādhu me, bhante, bhagavā tapojigucchāya aggaññeva pāpetu, sāraññeva pāpetū”ti. “Idha, nigrodha, tapassī cātuyāmasaṃvarasaṃvuto hoti. Kathañca, nigrodha, tapassī cātuyāmasaṃvarasaṃvuto hoti? Idha, nigrodha, tapassī na pāṇaṃ atipāpeti [atipāpeti (ka. sī. pī. ka.)], na pāṇaṃ atipātayati, na pāṇamatipātayato samanunño hoti. Na adinnaṃ ādiyati, na adinnaṃ ādiyāpeti, na adinnaṃ ādiyato samanunño hoti. Na musā bhaṇati, na musā bhaṇāpeti, na musā bhaṇato samanunño hoti. Na bhāvitamāsīsati [na bhāvitamāsīm sati (sī. syā. pī.)], na bhāvitamāsīsāpeti, na bhāvitamāsīsato samanunño hoti. Evaṃ kho, nigrodha, tapassī cātuyāmasaṃvarasaṃvuto hoti.

“Yato kho, nigrodha, tapassī cātuyāmasaṃvarasaṃvuto hoti, aduṃ cassa hoti tapassitāya. So abhiharati no hīnāyāvattati. So vivittaṃ senāsaṇaṃ bhajati araññaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. So pacchābhataṃ piṇḍapātappatikkanto nisīdati pallaṅkaṃ ābhujitvā ujuṃ kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā. So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati, abhijjhāya cittaṃ parisodheti. Byāpādappadosaṃ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī, byāpādappadosā cittaṃ parisodheti. Thinamiddhaṃ [thinamiddhaṃ (sī. syā. pī.)] pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodheti. Uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhattaṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti. Vicikicchaṃ pahāya tiṇṇavicikiccho viharati akathaṃkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.

71. “So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati. Karuṇāsahagatena cetasā...pe... muditāsahagatena cetasā...pe... upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.

“Taṃ kiṃ maññasi, nigrodha. Yadi evaṃ sante tapojigucchā parisuddhā vā hoti aparisuddhā vā”ti? “Addhā kho, bhante, evaṃ sante tapojigucchā parisuddhā hoti no aparisuddhā, aggappattā ca sārappattā cā”ti. “Na kho, nigrodha, ettāvatā tapojigucchā aggappattā ca hoti sārappattā ca; api ca kho tacappattā hoti”ti.

### Parisuddhaphegguppattakathā

72. “Kittāvatā pana, bhante, tapojigucchā aggappattā ca hoti sārappattā ca? Sādhu me, bhante, bhagavā tapojigucchāya aggaññeva pāpetu, sāraññeva pāpetū”ti. “Idha, nigrodha, tapassī cātuyāmasaṃvarasaṃvuto hoti. Kathañca, nigrodha, tapassī cātuyāmasaṃvarasaṃvuto hoti...pe... yato kho, nigrodha, tapassī cātuyāmasaṃvarasaṃvuto hoti, aduṃ cassa hoti tapassitāya. So abhiharati no hīnāyāvattati. So vivittaṃ senāsaṇaṃ bhajati...pe... so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe mettāsahagatena cetasā...pe... karuṇāsahagatena cetasā...pe... muditāsahagatena cetasā...pe... upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati. So anekavihiṭaṃ pubbenivāsaṃ anussarati seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahasampi jātisatasahasampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe – ‘amutrāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādiṃ, tatrāpāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

“Taṃ kiṃ maññasi, nigrodha, yadi evaṃ sante tapojigucchā parisuddhā vā hoti aparisuddhā vā”ti? “Addhā kho, bhante, evaṃ sante tapojigucchā parisuddhā hoti, no aparisuddhā, aggappattā ca sārappattā cā”ti. “Na kho, nigrodha, ettāvatā tapojigucchā aggappattā ca hoti sārappattā ca; api ca kho pheggupattā hotī”ti.

### Parisuddhaaggappattasārappattakathā

73. “Kittāvatā pana, bhante, tapojigucchā aggappattā ca hoti sārappattā ca? Sādhu me, bhante, bhagavā tapojigucchāya aggaññeva pāpetu, sāraññeva pāpetū”ti. “Idha, nigrodha, tapassī cātuyāmasaṃvarasaṃvuto hoti. Kathaṃca, nigrodha, tapassī cātuyāmasaṃvarasaṃvuto hoti...pe... yato kho, nigrodha, tapassī cātuyāmasaṃvarasaṃvuto hoti, aduṃ cassa hoti tapassitāya. So abhiharati no hīnāyāvattati. So vivittaṃ senāsaṇaṃ bhajati...pe... so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe mettāsahagatena cetasā...pe... upekkhāsahagatena cetasā vipulena mahaggatena appamaṇena averena abyāpajjena pharivā viharati. So anekavihitāṃ pubbenivāsaṃ anussarati. Seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo...pe... iti sākāraṃ sauddesaṃ anekavihitāṃ pubbenivāsaṃ anussarati. So dibbena cakkhunā visuddhena atikkantaṃanusakena satte passati cavamāne upapajjamāne hīne pañite suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā. Te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā. Te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapannā”ti. Iti dibbena cakkhunā visuddhena atikkantaṃanusakena satte passati cavamāne upapajjamāne hīne pañite suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti.

“Taṃ kiṃ maññasi, nigrodha, yadi evaṃ sante tapojigucchā parisuddhā vā hoti aparisuddhā vā”ti? “Addhā kho, bhante, evaṃ sante tapojigucchā parisuddhā hoti no aparisuddhā, aggappattā ca sārappattā cā”ti.

74. “Ettāvatā kho, nigrodha, tapojigucchā aggappattā ca hoti sārappattā ca. Iti kho, nigrodha [iti nigrodha (syā.)], yaṃ maṃ tvaṃ avacāsi – ‘ko nāma so, bhante, bhagavato dhammo, yena bhagavā sāvake vineti, yena bhagavatā sāvakā vinītā assāsappattā paṭijānanti ajjhāsayaṃ ādibrahmacariya’nti. Iti kho taṃ, nigrodha, thānaṃ uttaritaraṇa paṇītaraṇa, yenāhaṃ sāvake vinemi, yena mayā sāvakā vinītā assāsappattā paṭijānanti ajjhāsayaṃ ādibrahmacariya’nti.

Evaṃ vutte, te paribbājakā unnādino uccāsaddamahāsaddā ahesuṃ – “ettha mayaṃ anassāma sācariyakā, na mayaṃ ito bhiyyo uttaritaraṃ pajānāmā”ti.

### Nigrodhassa pajjhāyanaṃ

75. Yadā aññāsi sandhāno gahapati – “aññadatthu kho dānime aññatitthiyā paribbājakā bhagavato bhāsitaṃ sussūsanti, sotāṃ odahanti, aññācittaṃ upaṭṭhāpentī”ti. Atha [atha naṃ (ka.)] nigrodhaṃ paribbājakaṃ etadavoca – “iti kho, bhante nigrodha, yaṃ maṃ tvaṃ avacāsi – ‘yagghe, gahapati, jāneyyāsi, kena samaṇo gotamo saddhiṃ sallapati, kena sākacchaṃ samāpajjati, kena paññāveyyattiyāṃ samāpajjati, suññāgārahatā samaṇassa gotamassa paññā, aparīsāvācaro samaṇo gotamo nālaṃ sallāpāya, so antamantāneva sevati; seyyathāpi nāma gokāṇā pariyantacārini antamantāneva sevati. Evameva suññāgārahatā samaṇassa gotamassa paññā, aparīsāvācaro samaṇo gotamo nālaṃ sallāpāya; so antamantāneva sevati; iṅgha, gahapati, samaṇo gotamo imaṃ paraṃ āgaccheyya, ekapañheneva naṃ saṃsādeyyāma, tucchakumbhiva naṃ maññe orodheyyāma”ti. Ayaṃ kho so, bhante, bhagavā arahaṃ sammāsambuddho idhānupatto, aparīsāvācaraṃ pana naṃ karotha, gokāṇaṃ pariyantacāriniṃ karotha,

ekapañheneva naṃ saṃsādettha, tucchakumbhīva naṃ orodhethā’’ti. Evaṃ vutte, nigrodho paribbājako tuṅhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.

76. Atha kho bhagavā nigrodhaṃ paribbājakaṃ tuṅhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appaṭibhānaṃ viditvā nigrodhaṃ paribbājakaṃ etadavoca – ‘‘saccaṃ kira, nigrodha, bhāsītā te esā vācā’’ti? ‘‘Saccaṃ, bhante, bhāsītā me esā vācā, yathābālena yathāmūlḥena yathākusalenā’’ti. ‘‘Taṃ kiṃ maññasi, nigrodha. Kinti te suttaṃ paribbājakaṇaṃ vuḍḍhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ – ‘ye te ahesuṃ atītamaḍḍhānaṃ arahanto sammāsambuddhā, evaṃ su te bhagavanto saṃgamma samāgamma unnādino uccāsaddamahāsaddā anekavihitaṃ tiracchānakathaṃ anuyuttā viharanti. Seyyathidaṃ – rājakathaṃ corakathaṃ...pe... itibhavābhavakathaṃ iti vā. Seyyathāpi tvaṃ etarahi sācariyako. Udāhu, evaṃ su te bhagavanto araṅḅavanapattḥāni pantāni senāsānāni paṭisevanti appasaddāni appanigghosāni vijānavātāni manussarāhasseyyakāni paṭisallānasārūppāni, seyyathāpāhaṃ etarahī’’ti.

‘‘Suttaṃ metaṃ, bhante. Paribbājakaṇaṃ vuḍḍhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ – ‘ye te ahesuṃ atītamaḍḍhānaṃ arahanto sammāsambuddhā, na evaṃ su [nāssu (sī. pī.)] te bhagavanto saṃgamma samāgamma unnādino uccāsaddamahāsaddā anekavihitaṃ tiracchānakathaṃ anuyuttā viharanti. Seyyathidaṃ – rājakathaṃ corakathaṃ...pe... itibhavābhavakathaṃ iti vā, seyyathāpāhaṃ etarahi sācariyako. Evaṃ su te bhagavanto araṅḅavanapattḥāni pantāni senāsānāni paṭisevanti appasaddāni appanigghosāni vijānavātāni manussarāhasseyyakāni paṭisallānasārūppāni, seyyathāpi bhagavā etarahī’’ti.

‘‘Tassa te, nigrodha, viññussa sato mahallakassa na etadahosi – ‘buddho so bhagavā bodhāya dhammaṃ deseti, danto so bhagavā damathāya dhammaṃ deseti, santo so bhagavā samathāya dhammaṃ deseti, tiṅṅo so bhagavā taraṇāya dhammaṃ deseti, parinibbuto so bhagavā parinibbānāya dhammaṃ deseti’’ti?

### Brahmacariyapariyosānasacchikiriyā

77. Evaṃ vutte, nigrodho paribbājako bhagavantaṃ etadavoca – ‘‘accayo maṃ, bhante, accagamā yathābālaṃ yathāmūlḥaṃ yathākusalaṃ, yvāhaṃ evaṃ bhagavantaṃ avacāsiṃ. Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu āyatimaṃ saṃvarāyā’’ti. ‘‘Taggha tvaṃ [taṃ (sī. syā. pī.)], nigrodha, accayo accagamā yathābālaṃ yathāmūlḥaṃ yathākusalaṃ, yo maṃ tvaṃ evaṃ avacāsi. Yato ca kho tvaṃ, nigrodha, accayaṃ accayato disvā yathādhammaṃ paṭikarosi, taṃ te mayaṃ paṭiggaṇhāma. Vuddhi hesā, nigrodha, ariyassa vinaye, yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti āyatimaṃ saṃvaraṃ āpajjati. Ahaṃ kho pana, nigrodha, evaṃ vadāmi –

‘Etu viññū puriso asaṅho amāyāvī ujjātiko, ahamanusāsāmi ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā [yathānusiṭṭhaṃ (?)] paṭipajjamāno, yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharissati sattavassāni. Tiṭṭhantu, nigrodha, satta vassāni. Etu viññū puriso asaṅho amāyāvī ujjātiko, ahamanusāsāmi ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamāno, yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharissati cha vassāni. Pañca vassāni... cattāri vassāni... tīṇi vassāni... dve vassāni... ekaṃ vassaṃ. Tiṭṭhatu, nigrodha, ekaṃ vassaṃ. Etu viññū puriso asaṅho amāyāvī ujjātiko ahamanusāsāmi ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamāno, yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharissati satta māsāni. Tiṭṭhantu, nigrodha, satta māsāni... cha māsāni... pañca māsāni ... cattāri māsāni... tīṇi māsāni... dve māsāni... ekaṃ māsaṃ... aḍḍhamāsaṃ. Tiṭṭhatu, nigrodha, aḍḍhamāso. Etu viññū puriso asaṅho amāyāvī ujjātiko, ahamanusāsāmi ahaṃ dhammaṃ desemi.

Yathānusiṭṭhaṃ tathā paṭipajjamāno, yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissati sattāhaṃ’.

### Paribbājakānaṃ pajjhāyanaṃ

78. “Siyā kho pana te, nigrodha, evamassa – ‘antevāsikamyatā no samaṇo gotamo evamāhā’ ti. Na kho panetaṃ, nigrodha, evaṃ daṭṭhabbaṃ. Yo eva vo [te (sī. syā.)] ācariyo, so eva vo ācariyo hotu. Siyā kho pana te, nigrodha, evamassa – ‘uddesā no cāvetukāmo samaṇo gotamo evamāhā’ ti. Na kho panetaṃ, nigrodha, evaṃ daṭṭhabbaṃ. Yo eva vo uddeso so eva vo uddeso hotu. Siyā kho pana te, nigrodha, evamassa – ‘ājīvā no cāvetukāmo samaṇo gotamo evamāhā’ ti. Na kho panetaṃ, nigrodha, evaṃ daṭṭhabbaṃ. Yo eva vo ājīvo, so eva vo ājīvo hotu. Siyā kho pana te, nigrodha, evamassa – ‘ye no dhammā akusalā akusalasaṅkhātā sācariyakānaṃ, tesu paṭiṭṭhāpetukāmo samaṇo gotamo evamāhā’ ti. Na kho panetaṃ, nigrodha, evaṃ daṭṭhabbaṃ. Akusalā ceva vo te dhammā [vodhammā (ka.), te dhammā (syā.)] hontu akusalasaṅkhātā ca sācariyakānaṃ. Siyā kho pana te, nigrodha, evamassa – ‘ye no dhammā kusalā kusalasaṅkhātā sācariyakānaṃ, tehi vivecetukāmo samaṇo gotamo evamāhā’ ti. Na kho panetaṃ, nigrodha, evaṃ daṭṭhabbaṃ. Kusalā ceva vo te dhammā hontu kusalasaṅkhātā ca sācariyakānaṃ. Iti khvāhaṃ, nigrodha, neva antevāsikamyatā evaṃ vadāmi, napi uddesā cāvetukāmo evaṃ vadāmi, napi ājīvā cāvetukāmo evaṃ vadāmi, napi ye vo dhammā [napi ye kho dhammā (sī.), napi ye te dhammā (syā.), napi ye ca vo dhammā (ka.)] akusalā akusalasaṅkhātā sācariyakānaṃ, tesu paṭiṭṭhāpetukāmo evaṃ vadāmi, napi ye vo dhammā [napi ye kho dhammā (sī.), napi ye te dhammā (syā.), napi ye ca vo dhammā (ka.)] kusalā kusalasaṅkhātā sācariyakānaṃ, tehi vivecetukāmo evaṃ vadāmi. Santi ca kho, nigrodha, akusalā dhammā appahīnā saṃkilesikā ponobbhavikā [ponobbhavikā (ka.)] sadarā [saddarā (pī. ka.), sadarathā (syā. ka.)] dukkhavipākā āyatim jātijarāmarañiyā, yesāhaṃ pahānāya dhammaṃ desemi. Yathāpaṭipannānaṃ vo saṃkilesikā dhammā pahīyissanti, vodānīyā dhammā abhivaḍḍhissanti, paññāpāripūrim vepullattaṅca diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissathā’ ti.

79. Evaṃ vutte, te paribbājakā tuṅhībhūtā maṅkubhūtā pattakkhandhā adhomukhā pajjhāyantā appaṭibhānā nisīdimṣu yathā taṃ mārena pariyaṭṭhitacittā. Atha kho bhagavato etadahosi – ‘sabbe pime moghapurisā phuṭṭhā pāpimatā. Yatra hi nāma ekassapi na evaṃ bhavissati – ‘handa mayaṃ aññānatthampi samaṇe gotame brahmacariyaṃ carāma, kiṃ karissati sattāho’ ti? Atha kho bhagavā udumbarikāya paribbājakārāme sīhanādaṃ naditvā vehāsaṃ abbhuggantvā gijjhakūṭe pabbate paccupaṭṭhāsi [paccuṭṭhāsi (sī. syā. pī.)]. Sandhāno pana gahapati tāvadeva rājagahaṃ pāvisīti.

Udumbarikasuttaṃ niṭṭhitaṃ dutiyaṃ.

## 3. Cakkavattisuttaṃ

### Attadīpasaraṇatā

80. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā magadhesu viharati mātulāyaṃ. Tatra kho bhagavā bhikkhū āmantesi – ‘bhikkhave’ ti. ‘Bhaddante’ ti te bhikkhū bhagavato paccassosum. Bhagavā etadavoca – ‘attadīpā, bhikkhave, viharatha attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā. Kathaṅca pana, bhikkhave, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Vedanāsu vedanānupassī...pe... citte cittānupassī...pe... dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Evaṃ kho, bhikkhave, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo.

“Gocare, bhikkhave, caratha sake pettike visaye. Gocare, bhikkhave, carataṃ sake pettike visaye na lacchati māro otāraṃ, na lacchati māro ārammaṇaṃ [āramaṇaṃ (?)]. Kusalānaṃ, bhikkhave, dhammānaṃ samādānāhetu evamidaṃ puññaṃ pavaḍḍhati.

### Dalhanemicakkavattirājā

**81.** “Bhūtapubbaṃ, bhikkhave, rājā dalhanemi nāma ahosi cakkavattī [cakkavatti (syā. pī.)] dhammiko dhammarājā cāturato vijitāvī janapadattāvariyaṃ sattaratanaṃ sammāgato. Tassimāni satta ratanāni ahesuṃ seyyathidaṃ – cakkaratanaṃ hatthirātanaṃ assaratanaṃ maṇiratanaṃ itthirātanaṃ gahapatirātanaṃ pariṇāyakarātanaṃveva sattaṃ. Parosahassaṃ kho panassa puttā ahesuṃ sūrā viraṅgarūpā parasenappamaddanā. So imaṃ pathaviṃ sāgarapariyaṃ adaḍḍena asatthena dhammena [dhammena samena (syā. ka.)] abhivijaya ajjhāvasi.

**82.** “Atha kho, bhikkhave, rājā dalhanemi bahunnaṃ vassānaṃ bahunnaṃ vassasātānaṃ bahunnaṃ vassasahassānaṃ accayena aññataraṃ purisaṃ āmantesi – ‘yadā tvaṃ, ambho purisa, passeyyāsi dibbaṃ cakkaratanaṃ osakkitaṃ ṭhānā cutaṃ, atha me āroceyyāsi’ ti. ‘Evaṃ, devā’ ti kho, bhikkhave, so puriso rañño dalhanemissa paccassosi. Addasā kho, bhikkhave, so puriso bahunnaṃ vassānaṃ bahunnaṃ vassasātānaṃ bahunnaṃ vassasahassānaṃ accayena dibbaṃ cakkaratanaṃ osakkitaṃ ṭhānā cutaṃ, disvāna yena rājā dalhanemi tenupasaṅkami; upasaṅkamitvā rājānaṃ dalhanemiṃ etadavoca – ‘yagghe, deva, jāneyyāsi, dibbaṃ te cakkaratanaṃ osakkitaṃ ṭhānā cuta’ nti. Atha kho, bhikkhave, rājā dalhanemi jeṭṭhaputtaṃ kumāraṃ āmantāpetvā [āmantetvā (syā. ka.)] etadavoca – ‘dibbaṃ kira me, tāta kumāra, cakkaratanaṃ osakkitaṃ ṭhānā cutaṃ. Sutaṃ kho pana metaṃ – yassa rañño cakkavattissa dibbaṃ cakkaratanaṃ osakkati ṭhānā cavati, na dāni tena raññā ciraṃ jīvitaṃ hotīti. Bhuttā kho pana me mānusakā kāmā, samayo dāni me dibbe kāme pariyesituṃ. Ehi tvaṃ, tāta kumāra, imaṃ samuddapariyaṃ pathaviṃ paṭipajja. Ahaṃ pana kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissāmi’ ti.

**83.** “Atha kho, bhikkhave, rājā dalhanemi jeṭṭhaputtaṃ kumāraṃ sādhuṃ rajje samanussāsivā kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbaji. Sattāhapabbajite kho pana, bhikkhave, rājāsimhi dibbaṃ cakkaratanaṃ antaradhāyi.

“Atha kho, bhikkhave, aññataro puriso yena rājā khattiyo muddhābhisitto [muddhāvasitto (sī. syā. pī.)] evamuparipi tenupasaṅkami; upasaṅkamitvā rājānaṃ khattiyaṃ muddhābhisittaṃ etadavoca – ‘yagghe, deva, jāneyyāsi, dibbaṃ cakkaratanaṃ antarahita’ nti. Atha kho, bhikkhave, rājā khattiyo muddhābhisitto dibbe cakkaratane antarahite anattamaṃ ahosi, anattamanataṅca paṭisaṃvedesi. So yena rājāsi tenupasaṅkami; upasaṅkamitvā rājāsiṃ etadavoca – ‘yagghe, deva, jāneyyāsi, dibbaṃ cakkaratanaṃ antarahita’ nti. Evaṃ vutte, bhikkhave, rājāsi rājānaṃ khattiyaṃ muddhābhisittaṃ etadavoca – ‘mā kho tvaṃ, tāta, dibbe cakkaratane antarahite anattamaṃ ahosi, mā anattamanataṅca paṭisaṃvedesi, na hi te, tāta, dibbaṃ cakkaratanaṃ pettikaṃ dāyajjaṃ. Ingha tvaṃ, tāta, ariye cakkavattivatte vattāhi. Ṭhānaṃ kho panetaṃ vijjati, yaṃ te ariye cakkavattivatte vattamānassa tadahuposathe pannarase sīsaṃnhātassa [sīsaṃ nahātassa (sī. pī.), sīsaṃnhātassa (syā.)] uposathikassa uparipāsādaragatassa dibbaṃ cakkaratanaṃ pātubhavissati saḥassāraṃ sanemikaṃ sanābhikaṃ sabbākāraparipūra’ nti.

### Cakkavattiarivattam

**84.** “Katamaṃ pana taṃ, deva, ariyaṃ cakkavattivatta’ nti? ‘Tena hi tvaṃ, tāta, dhammaṃyeva nissāya dhammaṃ sakkaronto dhammaṃ garuṃ karonto [garukaronto (sī. syā. pī.)] dhammaṃ mānento dhammaṃ pūjento dhammaṃ apacāyamāno dhammadhajo dhammaketu dhammādhipateyyo dhammikaṃ rakkhāvaraṇaguttiṃ saṃvidahassu antojanasmim balakāyasmim khattiyesu anuyantesu [anuyuttesu (sī. pī.)] brāhmaṇagahapatikesu negamañānapadesu samaṇabrāhmaṇesu migapakkhīsu. Mā



ca te, tāta, vijite adhammakāro pavattittha. Ye ca te, tāta, vijite adhanā assu, tesañca dhanamanuppadeyyāsi [dhanamanuppadañjeyyāsi (sī. syā. pī.)]. Ye ca te, tāta, vijite samanabrāhmaṇā madappamādā paṭiviratā khantisoraḥce nivīṭṭhā ekamattānaṃ damenti, ekamattānaṃ samenti, ekamattānaṃ parinibbāpenti, te kālena kālaṃ upasaṅkamitvā paripuccheyyāsi pariggaṇheyyāsi – ‘kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ, kiṃ sāvajjaṃ, kiṃ anavajjaṃ, kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ, kiṃ me karīyamānaṃ dīgharattaṃ ahitāya dukkhāya assa, kiṃ vā pana me karīyamānaṃ dīgharattaṃ hitāya sukhāya assā’ ti? Tesam sutvā yaṃ akusalaṃ taṃ abhinivajjeyyāsi, yaṃ kusalaṃ taṃ samādāya vatteyyāsi. Idaṃ kho, tāta, taṃ ariyaṃ cakkavattivatta’nti.

### Cakkaratanapātubhāvo

85. “‘Evaṃ, devā’ ti kho, bhikkhave, rājā khattiyō muddhābhisitto rājissisa paṭissutvā ariye cakkavattivatte [ariyaṃ cakkavattivattaṃ (ka.)] vatti. Tassa ariye cakkavattivatte vattamānassa tadahuposathe pannarase sīsamnhātassa uposathikassa uparipāsādaragatassa dibbaṃ cakkaratanam pāturahosi sahasāraṃ sanemikaṃ sanābhikaṃ sabbākāraparipūraṃ. Disvāna rañño khattiyassa muddhābhisittassa etadahosi – ‘sutaṃ kho pana metaṃ – yassa rañño khattiyassa muddhābhisittassa tadahuposathe pannarase sīsamnhātassa uposathikassa uparipāsādaragatassa dibbaṃ cakkaratanam pātubhavati sahasāraṃ sanemikaṃ sanābhikaṃ sabbākāraparipūraṃ, so hoti rājā cakkavattī’ ti. Assaṃ nu kho ahaṃ rājā cakkavattīti.

“‘Atha kho, bhikkhave, rājā khattiyō muddhābhisitto uṭṭhāyāsanā ekamsaṃ utarāsaṅgaṃ karitvā vāmena hatthena bhikkhāraṃ gahetvā dakkhiṇena hatthena cakkaratanam abbhukkiri – ‘pavattatu bhavaṃ cakkaratanam, abhivijjāntu bhavaṃ cakkaratana’nti.

“‘Atha kho taṃ, bhikkhave, cakkaratanam puratthimaṃ disaṃ pavatti, anvadeva rājā cakkavattī saddhiṃ caturaṅginiyā senāya. Yasmiṃ kho pana, bhikkhave, padese cakkaratanam paṭiṭṭhāsi, tattha rājā cakkavattī vasaṃ upagacchi saddhiṃ caturaṅginiyā senāya. Ye kho pana, bhikkhave, puratthimāya disāya paṭirājāno, te rājānaṃ cakkavattiṃ upasaṅkamitvā evamāhaṃsu – ‘ehi kho, mahārāja, svāgataṃ te [sāgataṃ (sī. pī.)] mahārāja, sakaṃ te, mahārāja, anusāsa, mahārājā’ ti. Rājā cakkavattī evamāha – ‘pāṇo na hantabbo, adinnaṃ nādātappaṃ, kāmesumicchā na caritabbā, musā na bhāsitabbā, majjaṃ na pātappaṃ, yathābhuttaṃca bhuñjathā’ ti. Ye kho pana, bhikkhave, puratthimāya disāya paṭirājāno, te rañño cakkavattissa anuyantā [anuyuttā (sī. pī.)] ahesuṃ.

86. “‘Atha kho taṃ, bhikkhave, cakkaratanam puratthimaṃ samuddaṃ ajjhogāhetvā [ajjhogāhetvā (sī. syā. pī.)] paccuttaritvā dakkhiṇam disaṃ pavatti...pe... dakkhiṇam samuddaṃ ajjhogāhetvā paccuttaritvā pacchimaṃ disaṃ pavatti, anvadeva rājā cakkavattī saddhiṃ caturaṅginiyā senāya. Yasmiṃ kho pana, bhikkhave, padese cakkaratanam paṭiṭṭhāsi, tattha rājā cakkavattī vasaṃ upagacchi saddhiṃ caturaṅginiyā senāya. Ye kho pana, bhikkhave, pacchimāya disāya paṭirājāno, te rājānaṃ cakkavattiṃ upasaṅkamitvā evamāhaṃsu – ‘ehi kho, mahārāja, svāgataṃ te, mahārāja, sakaṃ te, mahārāja, anusāsa, mahārājā’ ti. Rājā cakkavattī evamāha – ‘pāṇo na hantabbo, adinnaṃ nādātappaṃ, kāmesumicchā na caritabbā, musā na bhāsitabbā, majjaṃ na pātappaṃ, yathābhuttaṃca bhuñjathā’ ti. Ye kho pana, bhikkhave, pacchimāya disāya paṭirājāno, te rañño cakkavattissa anuyantā ahesuṃ.

87. “‘Atha kho taṃ, bhikkhave, cakkaratanam pacchimaṃ samuddaṃ ajjhogāhetvā paccuttaritvā uttaraṃ disaṃ pavatti, anvadeva rājā cakkavattī saddhiṃ caturaṅginiyā senāya. Yasmiṃ kho pana, bhikkhave, padese cakkaratanam paṭiṭṭhāsi, tattha rājā cakkavattī vasaṃ upagacchi saddhiṃ caturaṅginiyā senāya. Ye kho pana, bhikkhave, uttarāya disāya paṭirājāno, te rājānaṃ cakkavattiṃ upasaṅkamitvā evamāhaṃsu – ‘ehi kho, mahārāja, svāgataṃ te, mahārāja, sakaṃ te, mahārāja, anusāsa, mahārājā’ ti. Rājā cakkavattī evamāha – ‘pāṇo na hantabbo, adinnaṃ nādātappaṃ, kāmesumicchā na caritabbā, musā na bhāsitabbā, majjaṃ na pātappaṃ, yathābhuttaṃca bhuñjathā’ ti. Ye kho pana, bhikkhave, uttarāya disāya paṭirājāno, te rañño cakkavattissa anuyantā ahesuṃ.

“Atha kho taṃ, bhikkhave, cakkaratanam samuddapariyantam pathaviṃ abhivijjinitvā tameva rājadhāniṃ paccāgantvā rañño cakkavattissa antepuradvāre atthakaraṇapamukhe [aḍḍakaraṇapamukhe (ka.)] akkhāhatam maññe aṭṭhāsi rañño cakkavattissa antepuram upasobhayamānam.

### Dutiyādicakkavattikathā

88. “Dutiyopi kho, bhikkhave, rājā cakkavattī...pe... tatiyopi kho, bhikkhave, rājā cakkavattī... catutthopi kho, bhikkhave, rājā cakkavattī... pañcamopi kho, bhikkhave, rājā cakkavattī... chaṭṭhopi kho, bhikkhave, rājā cakkavattī... sattamopi kho, bhikkhave, rājā cakkavattī bahunnam vassānam bahunnam vassasatānam bahunnam vassasahassānam accayena aññataram purisaṃ āmantesi – ‘yadā tvam, ambho purisa, passeyyāsi dibbam cakkaratanam osakkitam ṭhānā cutam, atha me āroceyyāsi’ ti. ‘Evaṃ, devā’ ti kho, bhikkhave, so puriso rañño cakkavattissa paccassosi. Addasā kho, bhikkhave, so puriso bahunnam vassānam bahunnam vassasatānam bahunnam vassasahassānam accayena dibbam cakkaratanam osakkitam ṭhānā cutam. Disvāna yena rājā cakkavattī tenupasaṅkami; upasaṅkamtivā rājānam cakkavattim etadavoca – ‘yagghe, deva, jāneyyāsi, dibbam te cakkaratanam osakkitam ṭhānā cuta’nti?

89. “Atha kho, bhikkhave, rājā cakkavattī jeṭṭhaputtam kumāram āmantāpetvā etadavoca – ‘dibbam kira me, tāta kumāra, cakkaratanam osakkitam, ṭhānā cutam, sutam kho pana metam – yassa rañño cakkavattissa dibbam cakkaratanam osakkati, ṭhānā cavati, na dāni tena raññā ciram jīvitabbam hotīti. Bhuttā kho pana me mānusakā kāmā, samayo dāni me dibbe kāme pariyesitum, ehi tvam, tāta kumāra, imam samuddapariyantam pathaviṃ paṭipajja. Aham pana kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajissāmī’ ti.

“Atha kho, bhikkhave, rājā cakkavattī jeṭṭhaputtam kumāram sādhuṃ rajje samanussāsivā kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbaji. Sattāhapabbajite kho pana, bhikkhave, rājissimhi dibbam cakkaratanam antaradhāyi.

90. “Atha kho, bhikkhave, aññataro puriso yena rājā khattiyō muddhābhisitto tenupasaṅkami; upasaṅkamtivā rājānam khattiyam muddhābhisittam etadavoca – ‘yagghe, deva, jāneyyāsi, dibbam cakkaratanam antarahita’nti? Atha kho, bhikkhave, rājā khattiyō muddhābhisitto dibbe cakkaratane antarahite anattamano ahoṣi. Anattamanatañca paṭisaṃvedesi; no ca kho rājissim upasaṅkamtivā ariyam cakkavattivattam pucchi. So samateneva sudam janapadam pasāsati. Tassa samatena janapadam pasāsato pubbenāparam janapadā na pabbanti, yathā taṃ pubbakānam rājūnam ariye cakkavattivatte vattamānānam.

“Atha kho, bhikkhave, amaccā pārisajjā gaṇakamahāmatā anīkaṭṭhā dovārikā mantassājīvino sannipatitvā rājānam khattiyam muddhābhisittam etadavocum – ‘na kho te, deva, samatena (sudam) janapadam pasāsato pubbenāparam janapadā pabbanti, yathā taṃ pubbakānam rājūnam ariye cakkavattivatte vattamānānam. Saṃvijjanti kho te, deva, vijite amaccā pārisajjā gaṇakamahāmatā anīkaṭṭhā dovārikā mantassājīvino mayañceva aññe ca [aññe ca paṇḍite samaṇabrāhmaṇe puccheyyāsi (ka.)] ye mayam ariyam cakkavattivattam dhārema. Ingha tvam, deva, amhe ariyam cakkavattivattam puccha. Tassa te mayam ariyam cakkavattivattam puṭṭhā byākarissāmā’ ti.

### Āyuvanṇādi-pariyānikathā

91. “Atha kho, bhikkhave, rājā khattiyō muddhābhisitto amacce pārisajje gaṇakamahāmatte anīkaṭṭhe dovārike mantassājīvino sannipātetvā ariyam cakkavattivattam pucchi. Tassa te ariyam cakkavattivattam puṭṭhā byākarimṣu. Tesam sutvā dhammikañhi kho rakkhāvaraṇaguttim saṃvidahi, no ca kho adhanānam dhanamanuppādāsi. Adhanānam dhane ananuppadiyamāne dāliddiyam vepullamagamāsi. Dāliddiye vepullam gate aññataro puriso paresam adinam theyyasaṅkhātam ādiyi.

Tamenam aggahesum. Gahetvā rañño khattiyassa muddhābhisittassa dassesum – ‘ayaṃ, deva, puriso paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyī’ ti. Evaṃ vutte, bhikkhave, rājā khattiyō muddhābhisitto taṃ purisaṃ etadavoca – ‘saccaṃ kira tvaṃ, ambho purisa, paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyī’ ti [\[ādiyāsīti \(syā.\)\]](#)? ‘Saccaṃ, devā’ ti. ‘Kiṃ kāraṇā’ ti? ‘Na hi, deva, jīvāmī’ ti. Atha kho, bhikkhave, rājā khattiyō muddhābhisitto tassa purisassa dhanamanuppadāsi – ‘iminā tvaṃ, ambho purisa, dhanena attanā ca jīvāhi, mātāpitaro ca posehi, puttadāraṇca posehi, kammante ca payojehi, samaṇabrāhmaṇesu [\[samaṇesu brāhmaṇesu \(bahūsu\)\]](#) uddhaggikaṃ dakkhiṇaṃ patiṭṭhāpehi sovaggikaṃ sukhavipākaṃ saggasaṃvattanika’ nti. ‘Evaṃ, devā’ ti kho, bhikkhave, so puriso rañño khattiyassa muddhābhisittassa paccassosi.

“Aññataropi kho, bhikkhave, puriso paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyī. Tamenam aggahesum. Gahetvā rañño khattiyassa muddhābhisittassa dassesum – ‘ayaṃ, deva, puriso paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyī’ ti. Evaṃ vutte, bhikkhave, rājā khattiyō muddhābhisitto taṃ purisaṃ etadavoca – ‘saccaṃ kira tvaṃ, ambho purisa, paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyī’ ti? ‘Saccaṃ, devā’ ti. ‘Kiṃ kāraṇā’ ti? ‘Na hi, deva, jīvāmī’ ti. Atha kho, bhikkhave, rājā khattiyō muddhābhisitto tassa purisassa dhanamanuppadāsi – ‘iminā tvaṃ, ambho purisa, dhanena attanā ca jīvāhi, mātāpitaro ca posehi, puttadāraṇca posehi, kammante ca payojehi, samaṇabrāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patiṭṭhāpehi sovaggikaṃ sukhavipākaṃ saggasaṃvattanika’ nti. ‘Evaṃ, devā’ ti kho, bhikkhave, so puriso rañño khattiyassa muddhābhisittassa paccassosi.

**92.** “Assosum kho, bhikkhave, manussā – ‘ye kira, bho, paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyanti, tesam rājā dhanamanuppadetī’ ti. Sutvāna tesam etadahosi – ‘yaṃnūna mayampi paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyeyyāmā’ ti. Atha kho, bhikkhave, aññataro puriso paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyī. Tamenam aggahesum. Gahetvā rañño khattiyassa muddhābhisittassa dassesum – ‘ayaṃ, deva, puriso paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyī’ ti. Evaṃ vutte, bhikkhave, rājā khattiyō muddhābhisitto taṃ purisaṃ etadavoca – ‘saccaṃ kira tvaṃ, ambho purisa, paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyī’ ti? ‘Saccaṃ, devā’ ti. ‘Kiṃ kāraṇā’ ti? ‘Na hi, deva, jīvāmī’ ti. Atha kho, bhikkhave, rañño khattiyassa muddhābhisittassa etadahosi – ‘sace kho ahaṃ yo yo paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyissati, tassa tassa dhanamanuppadassāmi, evamidam adinnādānaṃ pavaḍḍhissati. Yaṃnūnāhaṃ imaṃ purisaṃ sunisedhaṃ nisedheyyaṃ, mūlaghaccaṃ [\[mūlaghaccaṃ \(syā.\), mūlachejja \(ka.\)\]](#) kareyyaṃ, sīsamassa chindeyya’ nti. Atha kho, bhikkhave, rājā khattiyō muddhābhisitto purise āṇāpesi – ‘tena hi, bhāṇe, imaṃ purisaṃ dalhāya rajjuyā pacchābāhaṃ [\[pacchābāhaṃ \(syā.\)\]](#) gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ parinetvā dakkhiṇena dvārena nikkhamitvā dakkhiṇato nagarassa sunisedhaṃ nisedhetha, mūlaghaccaṃ karoṭha, sīsamassa chindathā’ ti. ‘Evaṃ, devā’ ti kho, bhikkhave, te purisā rañño khattiyassa muddhābhisittassa paṭissutvā taṃ purisaṃ dalhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ parinetvā dakkhiṇena dvārena nikkhamitvā dakkhiṇato nagarassa sunisedhaṃ nisedhesum, mūlaghaccaṃ akaṃsu, sīsamassa chindiṃsu.

**93.** “Assosum kho, bhikkhave, manussā – ‘ye kira, bho, paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyanti, te rājā sunisedhaṃ nisedheti, mūlaghaccaṃ karoti, sīsāni tesam chindatī’ ti. Sutvāna tesam etadahosi – ‘yaṃnūna mayampi tiṇhāni satthāni kārāpessāma [\[kārāpeyyāma \(syā. pī.\) kārāpeyyāmāti \(ka. sī.\)\]](#), tiṇhāni satthāni kārāpetvā yesaṃ adinnaṃ theyyasaṅkhātaṃ ādiyissāma, te sunisedhaṃ nisedhessāma, mūlaghaccaṃ karissāma, sīsāni tesam chindissāmā’ ti. Te tiṇhāni satthāni kārāpesum, tiṇhāni satthāni kārāpetvā gāmaghātampi upakkamiṃsu kātum, nigamaghātampi upakkamiṃsu kātum, nagaraghātampi upakkamiṃsu kātum, panthaduhanampi [\[panthadūhanampi \(sī. syā. pī.\)\]](#) upakkamiṃsu kātum. Yesaṃ te adinnaṃ theyyasaṅkhātaṃ ādiyanti, te sunisedhaṃ nisedhenti, mūlaghaccaṃ karonti, sīsāni tesam chindanti.

**94.** “Iti kho, bhikkhave, adhanānaṃ dhane ananupadiyamāne dāliddiyaṃ vepullamagamāsi,

dāliddiye vepullaṃ gate adinnādānaṃ vepullamagamāsi, adinnādāne vepullaṃ gate satthaṃ vepullamagamāsi, satthe vepullaṃ gate pāṇātipāto vepullamagamāsi, pāṇātipāte vepullaṃ gate tesam sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi. Tesam āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ asītivassasahassāyukānaṃ manussānaṃ cattārīsavassasahassāyukā puttā ahesuṃ.

“Cattārīsavassasahassāyukesu, bhikkhave, manussesu aññataro puriso paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyi. Tameṇaṃ aggahesuṃ. Gahetvā rañño khattiyassa muddhābhisittassa dassesuṃ – ‘ayaṃ, deva, puriso paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyī’ti. Evaṃ vutte, bhikkhave, rājā khattiyō muddhābhisitto taṃ purisaṃ etadvoca – ‘saccaṃ kira tvaṃ, ambho purisa, paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyī’ti? ‘Na hi, devā’ti sampajānamusā abhāsi.

**95.** “Iti kho, bhikkhave, adhanānaṃ dhane ananuppadiyamāne dāliddiyaṃ vepullamagamāsi. Dāliddiye vepullaṃ gate adinnādānaṃ vepullamagamāsi, adinnādāne vepullaṃ gate satthaṃ vepullamagamāsi. Satthe vepullaṃ gate pāṇātipāto vepullamagamāsi, pāṇātipāte vepullaṃ gate musāvādo vepullamagamāsi, musāvāde vepullaṃ gate tesam sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi. Tesam āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ cattārīsavassasahassāyukānaṃ manussānaṃ vīsativassasahassāyukā puttā ahesuṃ.

“Vīsativassasahassāyukesu, bhikkhave, manussesu aññataro puriso paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyi. Tameṇaṃ aññataro puriso rañño khattiyassa muddhābhisittassa ārocesi – ‘itthannāmo, deva, puriso paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyī’ti pesuññamakāsi.

**96.** “Iti kho, bhikkhave, adhanānaṃ dhane ananuppadiyamāne dāliddiyaṃ vepullamagamāsi. Dāliddiye vepullaṃ gate adinnādānaṃ vepullamagamāsi, adinnādāne vepullaṃ gate satthaṃ vepullamagamāsi, satthe vepullaṃ gate pāṇātipāto vepullamagamāsi, pāṇātipāte vepullaṃ gate musāvādo vepullamagamāsi, musāvāde vepullaṃ gate pisuṇā vācā vepullamagamāsi, pisuṇāya vācāya vepullaṃ gatāya tesam sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi. Tesam āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ vīsativassasahassāyukānaṃ manussānaṃ dasavassasahassāyukā puttā ahesuṃ.

“Dasavassasahassāyukesu, bhikkhave, manussesu ekidaṃ sattā vaṇṇavanto honti, ekidaṃ sattā dubbaṇṇā. Tattha ye te sattā dubbaṇṇā, te vaṇṇavante satte abhijjhāyantā paresaṃ dāresu cārittaṃ āpajjimsu.

**97.** “Iti kho, bhikkhave, adhanānaṃ dhane ananuppadiyamāne dāliddiyaṃ vepullamagamāsi. Dāliddiye vepullaṃ gate...pe... kāmesumicchācāro vepullamagamāsi, kāmesumicchācāre vepullaṃ gate tesam sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi. Tesam āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ dasavassasahassāyukānaṃ manussānaṃ pañcavassasahassāyukā puttā ahesuṃ.

**98.** “Pañcavassasahassāyukesu, bhikkhave, manussesu dve dhammā vepullamagamamsu – pharusāvācā samphappalāpo ca. Dvīsu dhammesu vepullaṃ gatesu tesam sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi. Tesam āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ pañcavassasahassāyukānaṃ manussānaṃ appekacce aḍḍhateyyavassasahassāyukā, appekacce dvevassasahassāyukā puttā ahesuṃ.

**99.** “Aḍḍhateyyavassasahassāyukesu, bhikkhave, manussesu abhijjhābyāpādā vepullamagamamsu. Abhijjhābyāpādesu vepullaṃ gatesu tesam sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi. Tesam āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ aḍḍhateyyavassasahassāyukānaṃ manussānaṃ vassasahassāyukā puttā ahesuṃ.

**100.** “Vassasahassāyukesu, bhikkhave, manussesu micchādīṭṭhi vepullamagamāsi. Micchādīṭṭhiyā

vepullaṃ gatāya tesam sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi. Tesam āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ vassasahassāyukānaṃ manussānaṃ pañcavassasatāyukā puttā ahesuṃ.

**101.** “Pañcavassasatāyukesu, bhikkhave, manussesu tayo dhammā vepullamagamamsu. Adhammarāgo visamalobho micchādhammo. Tīsu dhammesu vepullaṃ gatesu tesam sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi. Tesam āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ pañcavassasatāyukānaṃ manussānaṃ appekacce aḍḍhateyyavassasatāyukā, appekacce dvevassasatāyukā puttā ahesuṃ.

“Aḍḍhateyyavassasatāyukesu, bhikkhave, manussesu ime dhammā vepullamagamamsu. Amatteyyatā apetteyyatā asāmaññatā abrahmaññatā na kule jeṭṭhāpacāyitā.

**102.** “Iti kho, bhikkhave, adhanānaṃ dhane ananuppadiyamāne dāliddiyaṃ vepullamagamāsi. Dāliddiye vepullaṃ gate adinnādānaṃ vepullamagamāsi. Adinnādāne vepullaṃ gate satthaṃ vepullamagamāsi. Satthe vepullaṃ gate paṇātipāto vepullamagamāsi. Paṇātipāte vepullaṃ gate musāvādo vepullamagamāsi. Musāvāde vepullaṃ gate piṣuṇā vācā vepullamagamāsi. Piṣuṇāya vācāya vepullaṃ gatāya kāmesumicchācāro vepullamagamāsi. Kāmesumicchācāre vepullaṃ gate dve dhammā vepullamagamamsu, pharusā vācā samphappalāpo ca. Dvīsu dhammesu vepullaṃ gatesu abhijjhābyāpādā vepullamagamamsu. Abhijjhābyāpādesu vepullaṃ gatesu micchādīṭṭhi vepullamagamāsi. Micchādīṭṭhiyā vepullaṃ gatāya tayo dhammā vepullamagamamsu, adhammarāgo visamalobho micchādhammo. Tīsu dhammesu vepullaṃ gatesu ime dhammā vepullamagamamsu, amatteyyatā apetteyyatā asāmaññatā abrahmaññatā na kule jeṭṭhāpacāyitā. Imesu dhammesu vepullaṃ gatesu tesam sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi. Tesam āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ aḍḍhateyyavassasatāyukānaṃ manussānaṃ vassasatāyukā puttā ahesuṃ.

### Dasavassāyukasamayo

**103.** “Bhavissati, bhikkhave, so samayo, yaṃ imesaṃ manussānaṃ dasavassāyukā puttā bhavissanti. Dasavassāyukesu, bhikkhave, manussesu pañcavassikā [pañcamāsikā (ka. sī.)] kumārikā alaṃpateyyā bhavissanti. Dasavassāyukesu, bhikkhave, manussesu imāni rasāni antaradhāyissanti, seyyathidaṃ, sappi navaṇitaṃ telaṃ madhu phāṇitaṃ loṇaṃ. Dasavassāyukesu, bhikkhave, manussesu kudrūsako aggamaṃ bhojanānaṃ [aggabhōjanam (syā.)] bhavissati. Seyyathāpi, bhikkhave, etarahi sālīmaṃsodano aggamaṃ bhojanānaṃ; evameva kho, bhikkhave, dasavassāyukesu manussesu kudrūsako aggamaṃ bhojanānaṃ bhavissati.

“Dasavassāyukesu, bhikkhave, manussesu dasa kusalakammamāpathā sabbena sabbaṃ antaradhāyissanti, dasa akusalakammamāpathā atibyādippissanti [ativiya dippissanti (syā. pī.), ativyādippissanti (sī.)]. Dasavassāyukesu, bhikkhave, manussesu kusalantipi na bhavissati, kuto pana kusalassa kāraṃ. Dasavassāyukesu, bhikkhave, manussesu ye te bhavissanti amatteyyā apetteyyā asāmaññā abrahmaññā na kule jeṭṭhāpacāyino, te puṇṇā ca bhavissanti pāsamsā ca. Seyyathāpi, bhikkhave, etarahi matteyyā petteyyā sāmāññā brahmaññā kule jeṭṭhāpacāyino puṇṇā ca pāsamsā ca; evameva kho, bhikkhave, dasavassāyukesu manussesu ye te bhavissanti amatteyyā apetteyyā asāmaññā abrahmaññā na kule jeṭṭhāpacāyino, te puṇṇā ca bhavissanti pāsamsā ca.

“Dasavassāyukesu, bhikkhave, manussesu na bhavissati mātāti vā mātucchāti vā mātulanīti vā ācariyabhariyāti vā garuṇaṃ dārāti vā. Sambhedaṃ loko gamissati yathā ajeḷakā kukkuṭasūkarā soṇasingālā [soṇasingālā (sī. pī.)].

“Dasavassāyukesu, bhikkhave, manussesu tesam sattānaṃ aññamaññamhi tibbo āghāto paccupaṭṭhito bhavissati tibbo byāpādo tibbo manopadoso tibbaṃ vadhakacittaṃ. Mātupi puttamhi

puttassapi mātari; pitupi puttamhi puttassapi pitari; bhātupi bhaginiyā bhaginiyāpi bhātari tibbo āghāto paccupaṭṭhito bhavissati tibbo byāpādo tibbo manopadoso tibbam vadhakacittam. Seyyathāpi, bhikkhave, māgavikassa migam disvā tibbo āghāto paccupaṭṭhito hoti tibbo byāpādo tibbo manopadoso tibbam vadhakacittam; evameva kho, bhikkhave, dasavassāyukesu manussesu tesam sattānam aññamaññamhi tibbo āghāto paccupaṭṭhito bhavissati tibbo byāpādo tibbo manopadoso tibbam vadhakacittam. Mātupi puttamhi puttassapi mātari; pitupi puttamhi puttassapi pitari; bhātupi bhaginiyā bhaginiyāpi bhātari tibbo āghāto paccupaṭṭhito bhavissati tibbo byāpādo tibbo manopadoso tibbam vadhakacittam.

**104.** “Dasavassāyukesu, bhikkhave, manussesu sattāham satthantarakappo bhavissati. Te aññamaññamhi migasaññam paṭilabhissanti. Tesam tiṅhāni satthāni hatthesu pātubhavissanti. Te tiṅhena satthena ‘esa migo esa migo’ ti aññamaññam jīvitā voropessanti.

“Atha kho tesam, bhikkhave, sattānam ekaccānam evam bhavissati – ‘mā ca mayam kañci [kiñci (ka.)], mā ca amhe koci, yaṃnūna mayam tiṅgahanam vā vanagahanam vā rukkhagahanam vā nadīviduggam vā pabbatavisamaṃ vā pavisitvā vanamūlaphalāhārā yāpeyyāma’ ti. Te tiṅgahanam vā vanagahanam vā rukkhagahanam vā nadīviduggam vā pabbatavisamaṃ vā [te tiṅgahanam vanagahanam rukkhagahanam nadīviduggam pabbatavisamaṃ (sī. pī.)] pavisitvā sattāham vanamūlaphalāhārā yāpessanti. Te tassa sattāhassa accayena tiṅgahanā vanagahanā rukkhagahanā nadīviduggā pabbatavisamā nikkhamitvā aññamaññam ālingitvā sabhāgāyissanti samassāsissanti – ‘diṭṭhā, bho, sattā jīvasi, diṭṭhā, bho, sattā jīvasi’ ti.

### Āyuvāṇṇādivaḍḍhanakathā

**105.** “Atha kho tesam, bhikkhave, sattānam evam bhavissati – ‘mayam kho akusalānam dhammānam samādānahu evarūpaṃ āyamaṃ nātikkhayaṃ pattā. Yaṃnūna mayam kusalam kareyyāma. Kiṃ kusalam kareyyāma? Yaṃnūna mayam paṇātipātā virameyyāma, idaṃ kusalam dhammaṃ samādāya vatteyyāma’ ti. Te paṇātipātā viramissanti, idaṃ kusalam dhammaṃ samādāya vattissanti. Te kusalānam dhammānam samādānahu āyunāpi vaḍḍhissanti, vaṇṇenapi vaḍḍhissanti. Tesam āyunāpi vaḍḍhamānānam vaṇṇenapi vaḍḍhamānānam dasavassāyukānam manussānam vīsativassāyukā puttā bhavissanti.

“Atha kho tesam, bhikkhave, sattānam evam bhavissati – ‘mayam kho kusalānam dhammānam samādānahu āyunāpi vaḍḍhāma, vaṇṇenapi vaḍḍhāma. Yaṃnūna mayam bhiiyosomattāya kusalam kareyyāma. Kiṃ kusalam kareyyāma? Yaṃnūna mayam adinnādānā virameyyāma... kāmesumicchācārā virameyyāma... musāvādā virameyyāma... piṣuṇāya vācāya virameyyāma... pharusāya vācāya virameyyāma... samphappalāpā virameyyāma... abhijjham pajaheyyāma... byāpādam pajaheyyāma... micchādīṭṭhim pajaheyyāma... tayo dhamme pajaheyyāma – adhammarāgam visamalobham micchādhammaṃ... yaṃnūna mayam matteyyā assāma petteyyā sāmāññā brahmaññā kule jeṭṭhāpacāyino, idaṃ kusalam dhammaṃ samādāya vatteyyāma’ ti. Te matteyyā bhavissanti petteyyā sāmāññā brahmaññā kule jeṭṭhāpacāyino, idaṃ kusalam dhammaṃ samādāya vattissanti.

“Te kusalānam dhammānam samādānahu āyunāpi vaḍḍhissanti, vaṇṇenapi vaḍḍhissanti. Tesam āyunāpi vaḍḍhamānānam vaṇṇenapi vaḍḍhamānānam vīsativassāyukānam manussānam cattārīsavassāyukā puttā bhavissanti... cattārīsavassāyukānam manussānam asītīvassāyukā puttā bhavissanti... asītīvassāyukānam manussānam saṭṭhivassasatāyukā puttā bhavissanti... saṭṭhivassasatāyukānam manussānam vīsativassasatāyukā puttā bhavissanti... vīsativassasatāyukānam manussānam cattārīsachabbassasatāyukā puttā bhavissanti. Cattārīsachabbassasatāyukānam manussānam dvevassasahassāyukā puttā bhavissanti... dvevassasahassāyukānam manussānam cattārīvassasahassāyukā puttā bhavissanti... cattārīvassasahassāyukānam manussānam aṭṭhavassasahassāyukā puttā bhavissanti... aṭṭhavassasahassāyukānam manussānam

vīsativassasahassāyukā puttā bhavissanti... vīsativassasahassāyukānaṃ manussānaṃ cattārīsavassasahassāyukā puttā bhavissanti... cattārīsavassasahassāyukānaṃ manussānaṃ asītīvassasahassāyukā puttā bhavissanti... asītīvassasahassāyukesu, bhikkhave, manussesu pañcavassasatikā kumārikā alaṃpateyyā bhavissanti.

### Saṅkharājauppatti

**106.** “Asītīvassasahassāyukesu, bhikkhave, manussesu tayo ābādhā bhavissanti, icchā, anasanaṃ, jarā. Asītīvassasahassāyukesu, bhikkhave, manussesu ayaṃ jambudīpo iddho ceva bhavissati phīto ca, kukkuṭasampātikā gāmanigamarājadhāniyo [[gāmanigamajanapadā rājadhāniyo \(ka.\)](#)]. Asītīvassasahassāyukesu, bhikkhave, manussesu ayaṃ jambudīpo avīci maññe puṭṭo bhavissati manussehi, seyyathāpi naḷavanaṃ vā saravanaṃ [[sāravanaṃ \(syā.\)](#)] vā. Asītīvassasahassāyukesu, bhikkhave, manussesu ayaṃ bārāṇasī ketumatī nāma rājadhānī bhavissati iddhā ceva phītā ca bahujaṇā ca ākiṇṇamanussā ca subhikkhā ca. Asītīvassasahassāyukesu, bhikkhave, manussesu imasmiṃ jambudīpe caturāsītinagarasahassāni bhavissanti ketumatīrājadhānīpamukhāni. Asītīvassasahassāyukesu, bhikkhave, manussesu ketumatīyā rājadhāniyā saṅkho nāma rājā uppajjissati cakkavattī dhammiko dhammarājā caturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. Tassimāni satta ratanāni bhavissanti, seyyathidaṃ, cakkarataṇaṃ hatthirataṇaṃ assarataṇaṃ maṇirataṇaṃ itthirataṇaṃ gahapatirataṇaṃ pariṇāyakarataṇameva sattamaṃ. Parosahassaṃ kho panassa puttā bhavissanti sūrā vīraṅgarūpā parasenappamaddanā. So imaṃ pathaviṃ sāgarapariyantaṃ adaṇḍena asatthēna dhammena abhivijjiya ajjhāvasissati.

### Metteyabuddhuppādo

**107.** “Asītīvassasahassāyukesu, bhikkhave, manussesu metteyyo nāma bhagavā loke uppajjissati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. Seyyathāpāhametarahi loke uppanno arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajāṃ sadevamanussaṃ sayāṃ abhiññā sacchikatvā pavedessati, seyyathāpāhametarahi imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ pajāṃ sadevamanussaṃ sayāṃ abhiññā sacchikatvā pavedemi. So dhammaṃ desessati ādikalyāṇaṃ majjhakalyāṇaṃ pariyośanakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsessati; seyyathāpāhametarahi dhammaṃ desemi ādikalyāṇaṃ majjhakalyāṇaṃ pariyośanakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsemi. So anekasahassaṃ [[anekasatasahassaṃ \(ka.\)](#)] bhikkhusaṃghaṃ pariharissati, seyyathāpāhametarahi anekasataṃ bhikkhusaṃghaṃ pariharāmi.

**108.** “Atha kho, bhikkhave, saṅkho nāma rājā yo so yūpo raññā mahāpanādena kārāpito. Taṃ yūpaṃ ussāpetvā ajjhāvasitvā taṃ datvā vissajjitvā samaṇabrāhmaṇakapaṇaddhikavaṇibbakayācakānaṃ dānaṃ datvā metteyyassa bhagavato arahato sammāsambuddhassa santike kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissati. So evaṃ pabbajito samāno eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyośanaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissati.

**109.** “Attadīpā, bhikkhave, viharatha attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā. Kathañca, bhikkhave, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo dhammadīpo dhammasaraṇo anaññasaraṇo? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Vedanāsu vedanānupassī...pe... citte cittānupassī...pe... dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Evaṃ

kho, bhikkhave, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo dhammadīpo dhammasaraṇo anaññasaraṇo.

### **Bhikkhunoāyuvanṇādivaḍḍhanakathā**

**110.** “Gocare, bhikkhave, caratha sake pettike visaye. Gocare, bhikkhave, carantā sake pettike visaye āyunāpi vaḍḍhissatha, vaṇṇenapi vaḍḍhissatha, sukhenapi vaḍḍhissatha, bhogenapi vaḍḍhissatha, balenapi vaḍḍhissatha.

“Kiñca, bhikkhave, bhikkhuno āyusmiṃ? Idha, bhikkhave, bhikkhu chandasamādhīpadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti, vīriyasamādhīpadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti, cittasamādhīpadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti, vīmaṃsāsamādhīpadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti. So imesaṃ catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā ākaṅkhamāno kappāṃ vā tiṭṭheyya kappāvasesaṃ vā. Idaṃ kho, bhikkhave, bhikkhuno āyusmiṃ.

“Kiñca, bhikkhave, bhikkhuno vaṇṇasmiṃ? Idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu. Idaṃ kho, bhikkhave, bhikkhuno vaṇṇasmiṃ.

“Kiñca, bhikkhave, bhikkhuno sukhasmiṃ? Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā...pe... dutiyaṃ jhānaṃ...pe... tatiyaṃ jhānaṃ...pe... catutthaṃ jhānaṃ upasampajja viharati. Idaṃ kho, bhikkhave, bhikkhuno, sukhasmiṃ.

“Kiñca, bhikkhave, bhikkhuno bhogasmiṃ? Idha, bhikkhave, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharivā viharati. Karuṇāsahagatena cetasā...pe... muditāsahagatena cetasā...pe... upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharati. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharivā viharati. Idaṃ kho, bhikkhave, bhikkhuno bhogasmiṃ.

“Kiñca, bhikkhave, bhikkhuno balasmiṃ? Idha, bhikkhave, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati. Idaṃ kho, bhikkhave, bhikkhuno balasmiṃ.

“Nāhaṃ, bhikkhave, aññaṃ ekabalampi samanupassāmi yaṃ evaṃ duppasahaṃ, yathayidaṃ, bhikkhave, mārabalaṃ. Kusalānaṃ, bhikkhave, dhammānaṃ samādānahetu evamidaṃ puññaṃ pavaḍḍhatī”ti. Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Cakkavattisuttaṃ niṭṭhitaṃ tatiyaṃ.

## **4. Aggaññasuttaṃ**

### **Vāsetṭhabhāradvājā**

**111.** Evaṃ me sutāṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme



migāramātupāsāde. Tena kho pana samayena vāseṭṭhabhāradvājā bhikkhūsu parivasanti bhikkhubhāvaṃ ākaṅkhamānā. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito pāsādā orohitvā pāsādapacchāyāyaṃ [pāsādacchāyāyaṃ (ka.)] abbhokāse caṅkamati.

**112.** Addasā kho vāseṭṭho bhagavantaṃ sāyanhasamayaṃ paṭisallānā vuṭṭhitaṃ pāsādā orohitvā pāsādapacchāyāyaṃ abbhokāse caṅkamantaṃ. Disvāna bhāradvājaṃ āmantesi – “ayaṃ, āvuso bhāradvāja, bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito pāsādā orohitvā pāsādapacchāyāyaṃ abbhokāse caṅkamati. Āyāmāvuso bhāradvāja, yena bhagavā tenupasaṅkamissāma; appeva nāma labheyyāma bhagavato santikā [sammukhā (syā. ka.)] dhammiṃ kathaṃ savanāyā”ti. “Evamāvuso”ti kho bhāradvājo vāseṭṭhassa paccassosi.

**113.** Atha kho vāseṭṭhabhāradvājā yena bhagavā tenupasaṅkamimṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā bhagavantaṃ caṅkamantaṃ anucaṅkamimṃsu. Atha kho bhagavā vāseṭṭhaṃ āmantesi – “tumhe khvattha, vāseṭṭha, brāhmaṇajaccā brāhmaṇakulīnā brāhmaṇakulā agārasmā anagāriyaṃ pabbajitā, kacci vo, vāseṭṭha, brāhmaṇā na akkosanti na paribhāsanti”ti? “Taggha no, bhante, brāhmaṇā akkosanti paribhāsanti attarūpāya paribhāsāya paripuṇṇāya, no aparipuṇṇāyā”ti. “Yathā kathaṃ pana vo, vāseṭṭha, brāhmaṇā akkosanti paribhāsanti attarūpāya paribhāsāya paripuṇṇāya, no aparipuṇṇāyā”ti? “Brāhmaṇā, bhante, evamāhaṃsu – ‘brāhmaṇova seṭṭho vaṇṇo, hīnā aññe vaṇṇā [hīno añño vaṇṇo (sī. pī. ma. ni. 2 madhurasutta)]. Brāhmaṇova sukko vaṇṇo, kaṇhā aññe vaṇṇā [kaṇho añño vaṇṇo (sī. pī. ma. ni. 2 madhurasutta)]. Brāhmaṇāva sujjhanti, no abrāhmaṇā. Brāhmaṇāva [brāhmaṇā (syā.)] brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā. Te tumhe seṭṭhaṃ vaṇṇaṃ hitvā hīnamattha vaṇṇaṃ ajjhupagatā, yadidaṃ muṇḍake samaṇake ibbhe kaṇhe bandhupādāpacce. Tayidaṃ na sādhu, tayidaṃ nappatirūpaṃ, yaṃ tumhe seṭṭhaṃ vaṇṇaṃ hitvā hīnamattha vaṇṇaṃ ajjhupagatā yadidaṃ muṇḍake samaṇake ibbhe kaṇhe bandhupādāpacce”ti. Evaṃ kho no, bhante, brāhmaṇā akkosanti paribhāsanti attarūpāya paribhāsāya paripuṇṇāya, no aparipuṇṇāyā”ti.

**114.** “Taggha vo, vāseṭṭha, brāhmaṇā porāṇaṃ assarantā evamāhaṃsu – ‘brāhmaṇova seṭṭho vaṇṇo, hīnā aññe vaṇṇā; brāhmaṇova sukko vaṇṇo, kaṇhā aññe vaṇṇā; brāhmaṇāva sujjhanti, no abrāhmaṇā; brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā”ti. Dissanti kho pana, vāseṭṭha, brāhmaṇānaṃ brāhmaṇiyo utuniyopi gabbhiniyopi vijāyamānāpi pāyamānāpi. Te ca brāhmaṇā yonijāva samānā evamāhaṃsu – ‘brāhmaṇova seṭṭho vaṇṇo, hīnā aññe vaṇṇā; brāhmaṇova sukko vaṇṇo, kaṇhā aññe vaṇṇā; brāhmaṇāva sujjhanti, no abrāhmaṇā; brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā”ti. Te [te ca (syā. ka.)] brahmānañceva abbhācikkhanti, musā ca bhāsanti, bahuñca apuññaṃ pasavanti.

### Catuvaṇṇasuddhi

**115.** “Cattārome, vāseṭṭha, vaṇṇā – khattiyā, brāhmaṇā, vessā, suddā. Khattiyopi kho, vāseṭṭha, idhekacco paṇātipātī hoti adinnādāyī kāmesumicchācārī musāvādī piṣuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādītthī. Iti kho, vāseṭṭha, yeme dhammā akusalā akusalasaṅkhātā sāvajjā sāvajjasāṅkhātā asevitabbā asevitabbasaṅkhātā naalamariyā naalamariyasaṅkhātā kaṇhā kaṇhavipākā viññugarahitā, khattiyepi te [kho vāseṭṭha (ka.)] idhekacce sandissanti. Brāhmaṇopi kho, vāseṭṭha...pe... vessopi kho, vāseṭṭha...pe... suddopi kho, vāseṭṭha, idhekacco paṇātipātī hoti adinnādāyī kāmesumicchācārī musāvādī piṣuṇavāco pharusavāco samphappalāpī abhijjhālu byāpannacitto micchādītthī. Iti kho, vāseṭṭha, yeme dhammā akusalā akusalasaṅkhātā...pe... kaṇhā kaṇhavipākā viññugarahitā; suddepi te idhekacce sandissanti.

“Khattiyopi kho, vāseṭṭha, idhekacco paṇātipātā paṭivirato hoti, adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā paṭivirato, piṣuṇāya vācāya paṭivirato, pharusāya vācāya paṭivirato, samphappalāpā paṭivirato, anabhijjhālu abyāpannacitto, sammādītthī. Iti kho, vāseṭṭha, yeme dhammā kusalā kusalasaṅkhātā anavajjā anavajjasāṅkhātā sevittabbā sevittabbasaṅkhātā alamariyā

alamariyasaṅkhātā sukkā sukkavipākā viññuppasatthā, khattiyepi te idhekacce sandissanti. Brāhmaṇopi kho, vāseṭṭha...pe... vessopi kho, vāseṭṭha...pe... suddopi kho, vāseṭṭha, idhekacco paṇātipātā paṭivirato hoti...pe... anabhihjhālu, abyāpannacitto, sammādiṭṭhī. Iti kho, vāseṭṭha, yeme dhammā kusalā kusalasaṅkhātā anavajjā anavajjasaṅkhātā sevittabbā sevittabbasaṅkhātā alamariyā alamariyasaṅkhātā sukkā sukkavipākā viññuppasatthā; suddepi te idhekacce sandissanti.

**116.** “Imesu kho, vāseṭṭha, catūsu vaṇṇesu evaṃ ubhayavokiṇṇesu vattamānesu kaṇhasukkesu dhammesu viññugarahitesu ceva viññuppasatthesu ca yadettha brāhmaṇā evamāhaṃsu – ‘brāhmaṇova seṭṭho vaṇṇo, hīnā aññe vaṇṇā; brāhmaṇova sukko vaṇṇo, kaṇhā aññe vaṇṇā; brāhmaṇāva sujjhanti, no abrahmaṇā; brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā’ ti. Taṃ tesam viññū nānujānanti. Taṃ kissa hetu? Imesañhi, vāseṭṭha, catunnaṃ vaṇṇānaṃ yo hoti bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasattho parikkhīṇabhavasamyojano sammadaññāvimutto, so nesam aggamakkhāyati dhammeneva, no adhammena. Dhammo hi, vāseṭṭha, seṭṭho janetasmim, diṭṭhe ceva dhamme abhisamparāyaṇca.

**117.** “Tadamināpetam, vāseṭṭha, pariyāyena veditabbaṃ, yathā dhammova seṭṭho janetasmim, diṭṭhe ceva dhamme abhisamparāyaṇca.

“Jānāti kho [kho pana (ka.)], vāseṭṭha, rājā pasenadi kosalo – ‘samaṇo gotamo anantarā [anuttaro (bahūsu)] sakyakulā pabbajito’ ti. Sakyā kho pana, vāseṭṭha, rañño pasenadissa kosalassa anuyuttā [anantarā anuyantā (syā.), anantarā anuyuttā (ka.)] bhavanti. Karonti kho, vāseṭṭha, sakyā raññe pasenadimhi kosale nipaccakāraṃ abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikkammaṃ. Iti kho, vāseṭṭha, yaṃ karonti sakyā raññe pasenadimhi kosale nipaccakāraṃ abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikkammaṃ, karoti taṃ rājā pasenadi kosalo tathāgate nipaccakāraṃ abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikkammaṃ, na naṃ [nanu (bahūsu)] ‘sujāto samaṇo gotamo, dujjātohamasmi. Balavā samaṇo gotamo, dubbalohamasmi. Pāsādiko samaṇo gotamo, dubbaṇṇohamasmi. Mahesakko samaṇo gotamo, appesakkhohamasmi’ ti. Atha kho naṃ dhammaṃyeva sakkaronto dhammaṃ garuṃ karonto dhammaṃ mānento dhammaṃ pūjento dhammaṃ apacāyamāno evaṃ rājā pasenadi kosalo tathāgate nipaccakāraṃ karoti, abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikkammaṃ. Imināpi kho etaṃ, vāseṭṭha, pariyāyena veditabbaṃ, yathā dhammova seṭṭho janetasmim, diṭṭhe ceva dhamme abhisamparāyaṇca.

**118.** “Tumhe khvattha, vāseṭṭha, nānājaccā nānānāmā nānāgottā nānākulā agārasmā anagāriyaṃ pabbajitā. ‘Ke tumhe’ ti – puṭṭhā samānā ‘samaṇā sakyaputtiyāmhā’ ti – paṭijānātha. Yassa kho panassa, vāseṭṭha, tathāgate saddhā nivīṭṭhā mūlajātā patiṭṭhitā dalhā asaṃhāriyā samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmim, tassetam kallaṃ vacanāya – ‘bhagavatomhi putto oraso mukhato jāto dhammajo dhammanimmito dhammadāyādo’ ti. Taṃ kissa hetu? Tathāgatassa hetam, vāseṭṭha, adhivacanaṃ ‘dhammakāyo’ itipi, ‘brahmakāyo’ itipi, ‘dhammabhūto’ itipi, ‘brahmabhūto’ itipi.

**119.** “Hoti kho so, vāseṭṭha, samayo yaṃ kadāci karahaci dīghassa addhuno accayena ayaṃ loko saṃvaṭṭati. Saṃvaṭṭamāne loka yebhuyyena sattā ābhassarasamvattanikā honti. Te tattha honti manomayā pītibhakkhā sayampabhā antalikkhacarā subhaṭṭhāyino ciraṃ dīghamaddhānaṃ tiṭṭhanti.

“Hoti kho so, vāseṭṭha, samayo yaṃ kadāci karahaci dīghassa addhuno accayena ayaṃ loko vivaṭṭati. Vivaṭṭamāne loka yebhuyyena sattā ābhassarakāyā cavitvā itthattaṃ āgacchanti. Tedha honti manomayā pītibhakkhā sayampabhā antalikkhacarā subhaṭṭhāyino ciraṃ dīghamaddhānaṃ tiṭṭhanti.

### Rasathavipātubhāvo

**120.** “Ekodakībhūtam kho pana, vāseṭṭha, tena samayena hoti andhakāro andhakāratimisā. Na

candimasūriyā paññāyanti, na nakkhattāni tārakarūpāni paññāyanti, na rattindivā paññāyanti, na māsaḍḍhamāsā paññāyanti, na utusaṃvaccharā paññāyanti, na itthipumā paññāyanti, sattā sattātveva saṅkhyam gacchanti. Atha kho tesam, vāseṭṭha, sattānam kadāci karahaci dīghassa addhuno accayena rasapathavī udakasmim samatani [samatāni (bahūsu)]; seyyathāpi nāma payaso tattassa [payatattassa (syā.)] nibbāyamānassa upari santānakaṃ hoti, evameva pāturahosi. Sā ahosi vaṇṇasampannā gandhasampannā rāsasampannā, seyyathāpi nāma sampannaṃ vā sappi sampannaṃ vā navanītaṃ evaṃvaṇṇā ahosi. Seyyathāpi nāma khuddamadhum [khuddam madhum (ka. sī.)] anelakaṃ [anelakaṃ (sī. pī.)], evamassādā ahosi. Atha kho, vāseṭṭha, aññataro satto lolajātiko – ‘ambho, kimevidaṃ bhavissatī’ti rasapathaviṃ aṅguliya sāyi. Tassa rasapathaviṃ aṅguliya sāyato acchādesi, taṇhā cassa okkami. Aññepi kho, vāseṭṭha, sattā tassa sattassa diṭṭhānugatiṃ āpajjamānā rasapathaviṃ aṅguliya sāyiṃsu. Tesam rasapathaviṃ aṅguliya sāyataṃ acchādesi, taṇhā ca tesam okkami.

### Candimasūriyādipātubhāvo

121. “Atha kho te, vāseṭṭha, sattā rasapathaviṃ hatthehi āluppakāraṃ upakkamiṃsu paribhuñjituṃ. Yato kho te [yato kho (sī. syā. pī.)], vāseṭṭha, sattā rasapathaviṃ hatthehi āluppakāraṃ upakkamiṃsu paribhuñjituṃ. Atha tesam sattānam sayampabhā antaradhāyi. Sayampabhāya antarahitāya candimasūriyā pāturaheṣuṃ. Candimasūriyesu pātubhūtesu nakkhattāni tārakarūpāni pāturaheṣuṃ. Nakkhattesu tārakarūpesu pātubhūtesu rattindivā paññāyīṃsu. Rattindivesu paññāyamānesu māsaḍḍhamāsā paññāyīṃsu. Māsaḍḍhamāsesu paññāyamānesu utusaṃvaccharā paññāyīṃsu. Ettāvātā kho, vāseṭṭha, ayam loko puna vivaṭṭo hoti.

122. “Atha kho te, vāseṭṭha, sattā rasapathaviṃ paribhuñjantā taṃbhakkhā [tabbhakkhā (syā.)] tadāhārā ciraṃ dīghamaddhānaṃ aṭṭhaṃsu. Yathā yathā kho te, vāseṭṭha, sattā rasapathaviṃ paribhuñjantā taṃbhakkhā tadāhārā ciraṃ dīghamaddhānaṃ aṭṭhaṃsu, tathā tathā tesam sattānam (rasapathaviṃ paribhuñjantānaṃ) [( ) sī. syā. pī. potthakesu natthi] kharattañceva kāyasmim okkami, vaṇṇavevaṇṇatā [vaṇṇavevajjatā (ṭikā)] ca paññāyittha. Ekidaṃ sattā vaṇṇavanto honti, ekidaṃ sattā dubbaṇṇā. Tattha ye te sattā vaṇṇavanto, te dubbaṇṇe satte atimaññanti – ‘mayameteḥi vaṇṇavantatarā, amhehete dubbaṇṇatarā’ti. Tesam vaṇṇātimānapaccayā mānātimānajātikānaṃ rasapathavī antaradhāyi. Rasāya pathaviyā antarahitāya sannipatiṃsu. Sannipativā anuttuniṃsu – ‘aho rasam, aho rasa’nti! Tadarahipi manussā kañcīdeva surasaṃ [sādhurasam (sī. syā. pī.)] labhitvā evamāhaṃsu – ‘aho rasam, aho rasa’nti! Tadeva porāṇaṃ aggaññaṃ akkharaṃ anusaranti, na tvevassa atthaṃ ājananti.

### Bhūmipappaṭakapātubhāvo

123. “Atha kho tesam, vāseṭṭha, sattānam rasāya pathaviyā antarahitāya bhūmipappaṭako pāturahosi. Seyyathāpi nāma ahicchattako, evameva pāturahosi. So ahosi vaṇṇasampanno gandhasampanno rāsasampanno, seyyathāpi nāma sampannaṃ vā sappi sampannaṃ vā navanītaṃ evaṃvaṇṇo ahosi. Seyyathāpi nāma khuddamadhum anelakaṃ, evamassādo ahosi.

“Atha kho te, vāseṭṭha, sattā bhūmipappaṭakaṃ upakkamiṃsu paribhuñjituṃ. Te taṃ paribhuñjantā taṃbhakkhā tadāhārā ciraṃ dīghamaddhānaṃ aṭṭhaṃsu. Yathā yathā kho te, vāseṭṭha, sattā bhūmipappaṭakaṃ paribhuñjantā taṃbhakkhā tadāhārā ciraṃ dīghamaddhānaṃ aṭṭhaṃsu, tathā tathā tesam sattānam bhiyyoso mattāya kharattañceva kāyasmim okkami, vaṇṇavevaṇṇatā ca paññāyittha. Ekidaṃ sattā vaṇṇavanto honti, ekidaṃ sattā dubbaṇṇā. Tattha ye te sattā vaṇṇavanto, te dubbaṇṇe satte atimaññanti – ‘mayameteḥi vaṇṇavantatarā, amhehete dubbaṇṇatarā’ti. Tesam vaṇṇātimānapaccayā mānātimānajātikānaṃ bhūmipappaṭako antaradhāyi.

### Padālatāpātubhāvo

124. “Bhūmipappaṭake antarahite padālatā [saddālatā (sī.)] pāturahosi, seyyathāpi nāma kalambukā

[kalambakā (syā.)], evameva pāturahosi. Sā ahosi vaṇṇasampannā gandhasampannā rasasampannā, seyyathāpi nāma sampannaṃ vā sappi sampannaṃ vā navanītaṃ evaṃvaṇṇā ahosi. Seyyathāpi nāma khuddamadhuṃ aneḷakaṃ, evamassādā ahosi.

“Atha kho te, vāseṭṭha, sattā padālatāṃ upakkamiṃsu paribhuñjituṃ. Te taṃ paribhuñjantā taṃbhakkhā tadāhārā ciraṃ dīghamaddhānaṃ aṭṭhaṃsu. Yathā yathā kho te, vāseṭṭha, sattā padālatāṃ paribhuñjantā taṃbhakkhā tadāhārā ciraṃ dīghamaddhānaṃ aṭṭhaṃsu, tathā tathā tesāṃ sattānaṃ bhiiyosomattāya kharattañceva kāyasmim̐ okkami, vaṇṇavevaṇṇatā ca paññāyittha. Ekidaṃ sattā vaṇṇavanto honti, ekidaṃ sattā dubbaṇṇā. Tattha ye te sattā vaṇṇavanto, te dubbaṇṇe satte atimaññanti – ‘mayametehi vaṇṇavantatarā, amhehete dubbaṇṇatarā’ti. Tesāṃ vaṇṇātimānapaccayā mānātimānajātikānaṃ padālatā antaradhāyi.

“Padālatāya antarahitāya sannipatiṃsu. Sannipativā anutthuniṃsu – ‘ahu vata no, ahāyi vata no padālatā’ti! Tadetarahipi manussā kenaci [kenacideva (sī. syā. pī.)] dukkhadhammena phuṭṭhā evamāhaṃsu – ‘ahu vata no, ahāyi vata no’ti! Tadeva porāṇaṃ aggaññaṃ akkharaṃ anusaranti, na tvevassa atthaṃ ājānanti.

### Akaṭṭhapākasālipātubhāvo

125. “Atha kho tesāṃ, vāseṭṭha, sattānaṃ padālatāya antarahitāya akaṭṭhapāko sāli pāturahosi akaṇo athuso suddho sugandho taṇḍulapphalo. Yaṃ taṃ sāyaṃ sāyamāsāya āharanti, pāto taṃ hoti pakkaṃ paṭivirūḷhaṃ. Yaṃ taṃ pāto pātarāsāya āharanti, sāyaṃ taṃ hoti pakkaṃ paṭivirūḷhaṃ; nāpadānaṃ paññāyati. Atha kho te, vāseṭṭha, sattā akaṭṭhapākaṃ sāliṃ paribhuñjantā taṃbhakkhā tadāhārā ciraṃ dīghamaddhānaṃ aṭṭhaṃsu.

### Itthipurisaliṅgapātubhāvo

126. “Yathā yathā kho te, vāseṭṭha, sattā akaṭṭhapākaṃ sāliṃ paribhuñjantā taṃbhakkhā tadāhārā ciraṃ dīghamaddhānaṃ aṭṭhaṃsu, tathā tathā tesāṃ sattānaṃ bhiiyosomattāya kharattañceva kāyasmim̐ okkami, vaṇṇavevaṇṇatā ca paññāyittha, itthiyā ca itthiliṅgaṃ pāturahosi purisassa ca purisaliṅgaṃ. Itthi ca purisaṃ ativelaṃ upanijjhāyati puriso ca itthiṃ. Tesāṃ ativelaṃ aññamaññaṃ upanijjhāyataṃ sārāgo udapādi, pariḷāho kāyasmim̐ okkami. Te pariḷāhapaccayā methunaṃ dhammaṃ paṭiseviṃsu.

“Ye kho pana te, vāseṭṭha, tena samayena sattā passanti methunaṃ dhammaṃ paṭisevante, aññe paṃsum̐ khipanti, aññe seṭṭhiṃ khipanti, aññe gomayaṃ khipanti – ‘nassa asuci [vasalī (syā.), vasalī (ka.)], nassa asuci’ti. ‘Kathañhi nāma satto sattassa evarūpaṃ karissatī’ti! Tadetarahipi manussā ekaccesu janapadesu vadhuṃ nibbuyhamānāya [nivayhamānāya, niggayhamānāya (ka.)] aññe paṃsum̐ khipanti, aññe seṭṭhiṃ khipanti, aññe gomayaṃ khipanti. Tadeva porāṇaṃ aggaññaṃ akkharaṃ anusaranti, na tvevassa atthaṃ ājānanti.

### Methunadhammasamācāro

127. “Adhammasammatāṃ kho pana [adhammasammatāṃ taṃ kho pana (syā.), adhammasammatāṃ kho pana taṃ (?)], vāseṭṭha, tena samayena hoti, tadetarahi dhammasammatāṃ. Ye kho pana, vāseṭṭha, tena samayena sattā methunaṃ dhammaṃ paṭisevanti, te māsampi dvemāsampi na labhanti gāmaṃ vā nigamaṃ vā pavisitūṃ. Yato kho te, vāseṭṭha, sattā tasmim̐ asaddhamme ativelaṃ pātabyataṃ āpajjimsu. Atha agārāni upakkamiṃsu kātuṃ tasveva asaddhammassa paṭicchādanatthaṃ. Atha kho, vāseṭṭha, aññatarassa sattassa alasaṃjātikassa etadahosi – ‘ambho, kimevāhaṃ vihaññāmi sāliṃ āharanto sāyaṃ sāyamāsāya pāto pātarāsāya! Yaṃnūnāhaṃ sāliṃ āhareyyaṃ sakiṃdeva [sakiṃdeva (ka.)] sāyapātarāsāyā’ti!

“Atha kho so, vāseṭṭha, satto sāliṃ āhāsi sakimḍeva sāyapātarāsāya. Atha kho, vāseṭṭha, aññataro satto yena so satto tenupasaṅkami; upasaṅkamtivā taṃ sattaṃ etadavoca – ‘ehi, bho satta, sālāhāraṃ gamissāmā’ti. ‘Alaṃ, bho satta, āhato [āhaṭo (syā..)] me sāli sakimḍeva sāyapātarāsāyā’ti. Atha kho so, vāseṭṭha, satto tassa sattassa diṭṭhānugatiṃ āpajjamāno sāliṃ āhāsi sakimḍeva dvīhāya. ‘Evampi kira, bho, sādhu’ti.

“Atha kho, vāseṭṭha, aññataro satto yena so satto tenupasaṅkami; upasaṅkamtivā taṃ sattaṃ etadavoca – ‘ehi, bho satta, sālāhāraṃ gamissāmā’ti. ‘Alaṃ, bho satta, āhato me sāli sakimḍeva dvīhāyā’ti. Atha kho so, vāseṭṭha, satto tassa sattassa diṭṭhānugatiṃ āpajjamāno sāliṃ āhāsi sakimḍeva catūhāya, ‘evampi kira, bho, sādhu’ti.

“Atha kho, vāseṭṭha, aññataro satto yena so satto tenupasaṅkami; upasaṅkamtivā taṃ sattaṃ etadavoca – ‘ehi, bho satta, sālāhāraṃ gamissāmā’ti. ‘Alaṃ, bho satta, āhato me sāli sakideva catūhāyā’ti. Atha kho so, vāseṭṭha, satto tassa sattassa diṭṭhānugatiṃ āpajjamāno sāliṃ āhāsi sakideva aṭṭhāhāya, ‘evampi kira, bho, sādhu’ti.

“Yato kho te, vāseṭṭha, sattā sannidhikāraṃ sāliṃ upakkamiṃsu paribhuñjituṃ. Atha kaṇopi taṇḍulaṃ pariyonandhi, thusopi taṇḍulaṃ pariyonandhi; lūnampi nappaṭivirūḷhaṃ, apadānaṃ paññāyittha, saṇḍasaṇḍā sālāyo aṭṭhaṃsu.

### Sālivibhāgo

**128.** “Atha kho te, vāseṭṭha, sattā sannipatiṃsu, sannipatitvā anuttuniṃsu – ‘pāpakā vata, bho, dhammā sattesu pātubhūtā. Mayañhi pubbe manomayā ahumhā pītibhakkhā sayampabhā antalikkhacarā subhaṭṭhāyino, ciraṃ dīghamaddhānaṃ aṭṭhamhā. Tesam no amhākaṃ kadāci karahaci dīghassa addhuno accayena rasapathavī udakasmim samatani. Sā ahosi vaṇṇasampannā gandhasampannā rasasampannā. Te mayam rasapathaviṃ hatthehi āluppakāraṃ upakkamimha paribhuñjituṃ, tesam no rasapathaviṃ hatthehi āluppakāraṃ upakkamataṃ paribhuñjituṃ sayampabhā antaradhāyī. Sayampabhāya antarahitāya candimasūriyā pāturahesuṃ, candimasūriyesu pātubhūtesu nakkhattāni tārakarūpāni pāturahesuṃ, nakkhattesu tārakarūpesu pātubhūtesu rattindivā paññāyimsu, rattindivesu paññāyamānesu māsaḍḍhamāsā paññāyimsu. Māsaḍḍhamāsesu paññāyamānesu utusaṃvaccharā paññāyimsu. Te mayam rasapathaviṃ paribhuñjantā taṃbhakkhā tadāhārā ciraṃ dīghamaddhānaṃ aṭṭhamhā. Tesam no pāpakānaṃyeva akusalānaṃ dhammānaṃ pātubhāvā rasapathavī antaradhāyī. Rasapathaviyā antarahitāya bhūmipappaṭako pāturahosi. So ahosi vaṇṇasampanno gandhasampanno rasasampanno. Te mayam bhūmipappaṭakaṃ upakkamimha paribhuñjituṃ. Te mayam taṃ paribhuñjantā taṃbhakkhā tadāhārā ciraṃ dīghamaddhānaṃ aṭṭhamhā. Tesam no pāpakānaṃyeva akusalānaṃ dhammānaṃ pātubhāvā bhūmipappaṭako antaradhāyī. Bhūmipappaṭake antarahite padālatā pāturahosi. Sā ahosi vaṇṇasampannā gandhasampannā rasasampannā. Te mayam padālatam upakkamimha paribhuñjituṃ. Te mayam taṃ paribhuñjantā taṃbhakkhā tadāhārā ciraṃ dīghamaddhānaṃ aṭṭhamhā. Tesam no pāpakānaṃyeva akusalānaṃ dhammānaṃ pātubhāvā padālatā antaradhāyī. Padālatāya antarahitāya akaṭṭhapāko sāli pāturahosi akaṇo athuso suddho sugandho taṇḍulapphalo. Yam taṃ sāyam sāyamāsāya āharāma, pāto taṃ hoti pakkam paṭivirūḷhaṃ. Yam taṃ pāto pātarāsāya āharāma, sāyam taṃ hoti pakkam paṭivirūḷhaṃ. Nāpadānaṃ paññāyittha. Te mayam akaṭṭhapākaṃ sāliṃ paribhuñjantā taṃbhakkhā tadāhārā ciraṃ dīghamaddhānaṃ aṭṭhamhā. Tesam no pāpakānaṃyeva akusalānaṃ dhammānaṃ pātubhāvā kaṇopi taṇḍulaṃ pariyonandhi, thusopi taṇḍulaṃ pariyonandhi, lūnampi nappaṭivirūḷhaṃ, apadānaṃ paññāyittha, saṇḍasaṇḍā sālāyo ṭhitā. Yamnūna mayam sāliṃ vibhajeyyāma, mariyādaṃ ṭhapeyyāma’ti! Atha kho te, vāseṭṭha, sattā sāliṃ vibhajimsu, mariyādaṃ ṭhapesuṃ.

**129.** “Atha kho, vāseṭṭha, aññataro satto lolajātiko sakaṃ bhāgaṃ parirakkhanto aññataram [aññassa (?)] bhāgaṃ adinnaṃ ādiyitvā paribhuñji. Tamenam aggaḥesuṃ, gahetvā etadavocum –

‘pāpakaṃ vata, bho satta, karosi, yatra hi nāma sakaṃ bhāgaṃ parirakkhanto aññataraṃ bhāgaṃ adinnaṃ ādiyitvā paribhuñjasi. Māssu, bho satta, punapi evarūpamakāsi’ti. ‘Evaṃ, bho’ti kho, vāseṭṭha, so satto tesam sattaṇaṃ paccassosi. Dutiyampi kho, vāseṭṭha, so satto...pe... tatiyampi kho, vāseṭṭha, so satto sakaṃ bhāgaṃ parirakkhanto aññataraṃ bhāgaṃ adinnaṃ ādiyitvā paribhuñji. Tameṇaṃ aggaheṣuṃ, gahevā etadavocuṃ – ‘pāpakaṃ vata, bho satta, karosi, yatra hi nāma sakaṃ bhāgaṃ parirakkhanto aññataraṃ bhāgaṃ adinnaṃ ādiyitvā paribhuñjasi. Māssu, bho satta, punapi evarūpamakāsi’ti. Aññe pañinā pahariṃsu, aññe leḍḍunā pahariṃsu, aññe daṇḍena pahariṃsu. Tadagge kho, vāseṭṭha, adinnādānaṃ paññāyati, garahā paññāyati, musāvādo paññāyati, daṇḍādānaṃ paññāyati.

### Mahāsammatarājā

**130.** ‘‘Atha kho te, vāseṭṭha, sattā sannipatiṃsu, sannipatitvā anutthuniṃsu – ‘pāpakā vata bho dhammā sattesu pātubhūtā, yatra hi nāma adinnādānaṃ paññāyissati, garahā paññāyissati, musāvādo paññāyissati, daṇḍādānaṃ paññāyissati. Yaṃnūna mayaṃ ekaṃ sattaṃ sammaneyyāma, yo no sammā khīyitabbaṃ khīyeyya, sammā garahitabbaṃ garaheyya, sammā pabbājetabbaṃ pabbājeyya. Mayaṃ panassa sālīnaṃ bhāgaṃ anuppadassāmā’ti.

‘‘Atha kho te, vāseṭṭha, sattā yo nesam satto abhirūpataro ca dassanīyataro ca pāsādikataro ca mahesakkhataro ca taṃ sattaṃ upasaṅkamitvā etadavocuṃ – ‘ehi, bho satta, sammā khīyitabbaṃ khīya, sammā garahitabbaṃ garaha, sammā pabbājetabbaṃ pabbājehi. Mayaṃ pana te sālīnaṃ bhāgaṃ anuppadassāmā’ti. ‘Evaṃ, bho’ti kho, vāseṭṭha, so satto tesam sattaṇaṃ paṭissuṇitvā sammā khīyitabbaṃ khīyi, sammā garahitabbaṃ garahi, sammā pabbājetabbaṃ pabbājesi. Te panassa sālīnaṃ bhāgaṃ anuppadaṃsu.

**131.** ‘‘Mahājanasammatoti kho, vāseṭṭha, ‘mahāsammato, mahāsammato’ tveva paṭhamam akkharaṃ upanibbattaṃ. Khettānaṃ adhipatīti kho, vāseṭṭha, ‘khattiyō, khattiyō’ tveva dutiyam akkharaṃ upanibbattaṃ. Dhammena pare rañjetīti kho, vāseṭṭha, ‘rājā, rājā’ tveva tatiyam akkharaṃ upanibbattaṃ. Iti kho, vāseṭṭha, evametassa khattiyamaṇḍalassa porāṇena aggaññena akkharena abhinibbatti ahosi tesameva sattaṇaṃ, anaññesaṃ. Sadisānaṃyeva, no asadisānaṃ. Dhammeneva, no adhammena. Dhammo hi, vāseṭṭha, seṭṭho janetasmiṃ diṭṭhe ceva dhamme abhisamparāyaṇca.

### Brāhmaṇamaṇḍalaṃ

**132.** ‘‘Atha kho tesam, vāseṭṭha, sattaṇaṃyeva [tesam yeva kho vāseṭṭha sattaṇaṃ (sī. pī.)] ekaccānaṃ etadahosi – ‘pāpakā vata, bho, dhammā sattesu pātubhūtā, yatra hi nāma adinnādānaṃ paññāyissati, garahā paññāyissati, musāvādo paññāyissati, daṇḍādānaṃ paññāyissati, pabbājanaṃ paññāyissati. Yaṃnūna mayaṃ pāpake akusale dhamme vāheyyāmā’ti. Te pāpake akusale dhamme vāhesuṃ. Pāpake akusale dhamme vāhentīti kho, vāseṭṭha, ‘brāhmaṇā, brāhmaṇā’ tveva paṭhamam akkharaṃ upanibbattaṃ. Te araññāyatane paṇṇakuṭīyo karitvā paṇṇakuṭīsu jhāyanti vītaṅgārā vītadhūmā pannamusalā sāyam sāyamāsāya pāto pātarāsāya gāmanigamarājadhāniyo osaranti ghāsamesamānā [ghāsamesanā (sī. syā. pī.)]. Te ghāsam paṭilabhivā punadeva araññāyatane paṇṇakuṭīsu jhāyanti. Tameṇaṃ manussā disvā evamāhaṃsu – ‘ime kho, bho, sattā araññāyatane paṇṇakuṭīyo karitvā paṇṇakuṭīsu jhāyanti, vītaṅgārā vītadhūmā pannamusalā sāyam sāyamāsāya pāto pātarāsāya gāmanigamarājadhāniyo osaranti ghāsamesamānā. Te ghāsam paṭilabhivā punadeva araññāyatane paṇṇakuṭīsu jhāyanti’ti, jhāyantīti kho [paṇṇakuṭīsu jhāyanti jhāyantīti kho (sī. pī.), paṇṇakuṭīsu jhāyantīti kho (ka.)], vāseṭṭha, ‘jhāyakā, jhāyakā’ tveva dutiyam akkharaṃ upanibbattaṃ. Tesameva kho, vāseṭṭha, sattaṇaṃ ekacce sattā araññāyatane paṇṇakuṭīsu taṃ jhānaṃ anabhisambhuṇamānā [anabhisambhūnamānā (katthaci)] gāmasāmantam nigamasāmantam osarivā ganthe karontā acchanti. Tameṇaṃ manussā disvā evamāhaṃsu – ‘ime kho, bho, sattā araññāyatane paṇṇakuṭīsu taṃ jhānaṃ anabhisambhuṇamānā gāmasāmantam nigamasāmantam osarivā ganthe karontā acchanti, na dānime jhāyantī’ti. Na dānime [na dānime jhāyantī na dānime (sī. pī. ka.)] jhāyantīti kho, vāseṭṭha, ‘ajjhāyakā

ajjhāyakā’ tveva tatiyaṃ akkharaṃ upanibbattaṃ. Hīnasammataṃ kho pana, vāseṭṭha, tena samayena hoti, tadetarahi seṭṭhasammataṃ. Iti kho, vāseṭṭha, evametassa brāhmaṇamaṇḍalassa porāṇena aggaññaena akkharena abhinibbatti ahosi tesamyeva sattānaṃ, anaññaesaṃ sadisānaṃyeva no asadisānaṃ dhammeneva, no adhammena. Dhammo hi, vāseṭṭha, seṭṭho janetasmiṃ diṭṭhe ceva dhamme abhisamparāyaṇa.

### Vessamaṇḍalaṃ

**133.** “Tesaṃyeva kho, vāseṭṭha, sattānaṃ ekacce sattā methunaṃ dhammaṃ samādāya visukammante [[vissutakammante \(sī. pī.\)](#), [vissukammante \(ka. sī.\)](#), [visuṃ kammante \(syā. ka.\)](#)] payojesuṃ. Methunaṃ dhammaṃ samādāya visukammante payojentīti kho, vāseṭṭha, ‘vessā, vessā’ tveva akkharaṃ upanibbattaṃ. Iti kho, vāseṭṭha, evametassa vessamaṇḍalassa porāṇena aggaññaena akkharena abhinibbatti ahosi tesaññaeva sattānaṃ anaññaesaṃ sadisānaṃyeva, no asadisānaṃ, dhammeneva no adhammena. Dhammo hi, vāseṭṭha, seṭṭho janetasmiṃ diṭṭhe ceva dhamme abhisamparāyaṇa.

### Suddamaṇḍalaṃ

**134.** “Tesaññaeva kho, vāseṭṭha, sattānaṃ ye te sattā avasesā te luddācārā khuddācārā ahesuṃ. Luddācārā khuddācārāti kho, vāseṭṭha, ‘suddā, suddā’ tveva akkharaṃ upanibbattaṃ. Iti kho, vāseṭṭha, evametassa suddamaṇḍalassa porāṇena aggaññaena akkharena abhinibbatti ahosi tesamyeva sattānaṃ anaññaesaṃ, sadisānaṃyeva no asadisānaṃ, dhammeneva, no adhammena. Dhammo hi, vāseṭṭha, seṭṭho janetasmiṃ diṭṭhe ceva dhamme abhisamparāyaṇa.

**135.** “Ahu kho so, vāseṭṭha, samayo, yaṃ khattiyopi sakaṃ dhammaṃ garahamāno agārasmā anagāriyaṃ pabbajati – ‘samaṇo bhavissāmī’ti. Brāhmaṇopi kho, vāseṭṭha...pe... vessopi kho, vāseṭṭha...pe... suddopi kho, vāseṭṭha, sakaṃ dhammaṃ garahamāno agārasmā anagāriyaṃ pabbajati – ‘samaṇo bhavissāmī’ti. Imehi kho, vāseṭṭha, catūhi maṇḍalehi samaṇamaṇḍalassa abhinibbatti ahosi, tesamyeva sattānaṃ anaññaesaṃ, sadisānaṃyeva no asadisānaṃ, dhammeneva no adhammena. Dhammo hi, vāseṭṭha, seṭṭho janetasmiṃ diṭṭhe ceva dhamme abhisamparāyaṇa.

### Duccaritādīkathā

**136.** “Khattiyopi kho, vāseṭṭha, kāyena duccharitaṃ caritvā vācāya duccharitaṃ caritvā manasā duccharitaṃ caritvā micchādīṭṭhiko micchādīṭṭhikammasamādāno [[idaṃ padaṃ sī. ipothakesu natthi](#)] micchādīṭṭhikammasamādānahu kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. Brāhmaṇopi kho, vāseṭṭha...pe... vessopi kho, vāseṭṭha...pe... suddopi kho, vāseṭṭha...pe... samaṇopi kho, vāseṭṭha, kāyena duccharitaṃ caritvā vācāya duccharitaṃ caritvā manasā duccharitaṃ caritvā micchādīṭṭhiko micchādīṭṭhikammasamādāno micchādīṭṭhikammasamādānahu kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

“Khattiyopi kho, vāseṭṭha, kāyena succharitaṃ caritvā vācāya succharitaṃ caritvā manasā succharitaṃ caritvā sammādīṭṭhiko sammādīṭṭhikammasamādāno [[idaṃ padaṃ sī. pī. potthakesu natthi](#)] sammādīṭṭhikammasamādānahu kāyassa bhedā paraṃ maraṇā sugatiṃ saggam lokam upapajjati. Brāhmaṇopi kho, vāseṭṭha...pe... vessopi kho, vāseṭṭha...pe... suddopi kho, vāseṭṭha...pe... samaṇopi kho, vāseṭṭha, kāyena succharitaṃ caritvā vācāya succharitaṃ caritvā manasā succharitaṃ caritvā sammādīṭṭhiko sammādīṭṭhikammasamādāno sammādīṭṭhikammasamādānahu kāyassa bhedā paraṃ maraṇā sugatiṃ saggam lokam upapajjati.

**137.** “Khattiyopi kho, vāseṭṭha, kāyena dvayakārī, vācāya dvayakārī, manasā dvayakārī, vimissadīṭṭhiko vimissadīṭṭhikammasamādāno vimissadīṭṭhikammasamādānahu [[vimissadīṭṭhiko](#)]

vimissakammasamādāno vimissakammasamādānahetu (syā.), vītimissadiṭṭhiko vītimissadiṭṭhikammasamādānahetu (sī. pī.)] kāyassa bhedaṃ paraṃ maraṇā sukhadukkhappaṭisaṃvedī hoti. Brāhmaṇopi kho, vāseṭṭha ...pe... vessopi kho, vāseṭṭha... suddopi kho, vāseṭṭha... samaṇopi kho, vāseṭṭha, kāyena dvayakārī, vācāya dvayakārī, manasā dvayakārī, vimissadiṭṭhiko vimissadiṭṭhikammasamādāno vimissadiṭṭhikammasamādānahetu kāyassa bhedaṃ paraṃ maraṇā sukhadukkhappaṭisaṃvedī hoti.

### Bodhipakkhiyabhāvanā

138. “Khattiyopi kho, vāseṭṭha, kāyena saṃvuto vācāya saṃvuto manasā saṃvuto sattannaṃ bodhipakkhiyānaṃ dhammānaṃ bhāvanamanvāya diṭṭheva dhamme parinibbāyati [parinibbāti (ka.)]. Brāhmaṇopi kho, vāseṭṭha...pe... vessopi kho vāseṭṭha... suddopi kho, vāseṭṭha ... samaṇopi kho, vāseṭṭha, kāyena saṃvuto vācāya saṃvuto manasā saṃvuto sattannaṃ bodhipakkhiyānaṃ dhammānaṃ bhāvanamanvāya diṭṭheva dhamme parinibbāyati.

139. “Imesañhi, vāseṭṭha, catunnaṃ vaṇṇānaṃ yo hoti bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasasaṃyojano sammadañña vimutto so nesaṃ aggamaṃkhaṃyati dhammeneva. No adhammena. Dhammo hi, vāseṭṭha, seṭṭho janetasmiṃ diṭṭhe ceva dhamme abhisamparāyañca.

140. “Brahmunā pesā, vāseṭṭha, sanaṅkumārena gāthā bhāsita –

‘Khattiyo seṭṭho janetasmiṃ, ye gottapaṭisaṃvuto;  
Vijjācaraṇasampanno, so seṭṭho devamānuse’ ti.

“Sā kho panesā, vāseṭṭha, brahmunā sanaṅkumārena gāthā sugītā, no duggītā. Subhāsita, no dubbhāsita. Atthasaṃhitā, no anattasaṃhitā. Anumatā mayā. Ahampi, vāseṭṭha, evaṃ vadāmi –

‘Khattiyo seṭṭho janetasmiṃ, ye gottapaṭisaṃvuto;  
Vijjācaraṇasampanno, so seṭṭho devamānuse’ ti.

Idamavoca bhagavā. Attamanā vāseṭṭhabhāradvājā bhagavato bhāsitaṃ abhinandunti.

Aggaññasuttaṃ niṭṭhitaṃ catutthaṃ.

## 5. Sampasādanīyasuttaṃ

### Sāriputtasīhanādo

141. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā nālandāyaṃ viharati pāvārikambavane. Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho āyasmā sāriputto bhagavantaṃ etadvoca – “evaṃpasanna ahaṃ, bhante, bhagavati, na cāhu na ca bhavissati na cetarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññatara yadidaṃ sambodhiya” nti.

142. “Ujārā kho te ayaṃ, sāriputta, āsabhī vācā bhāsita, ekaṃso gahito, sīhanādo nadito – ‘evaṃpasanna ahaṃ, bhante, bhagavati; na cāhu na ca bhavissati na cetarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññatara yadidaṃ sambodhiya’ nti. Kiṃ te [kiṃ nu (sī. pī.), kiṃ nu kho te (syā.)], sāriputta, ye te ahesuṃ aṭṭamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā – ‘evaṃsīlā te bhagavanto ahesuṃ itipi, evaṃdhammā te bhagavanto ahesuṃ



itipi, evaṃpañña te bhagavanto ahesuṃ itipi, evaṃvihārī te bhagavanto ahesuṃ itipi, evaṃvimuttā te bhagavanto ahesuṃ itipi”’ti? “No hetuṃ, bhante”.

“Kiṃ pana te [kiṃ pana (sī. pī.)], sārīputta, ye te bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā, `evaṃsīlā te bhagavanto bhavissanti itipi, evaṃdhammā...pe... evaṃpañña... evaṃvihārī... evaṃvimuttā te bhagavanto bhavissanti itipi”’ti? “No hetuṃ, bhante”.

“Kiṃ pana te [kiṃ pana (sī. pī.)], sārīputta, ahaṃ etarahi arahāṃ sammāsambuddho cetasā ceto paricca vidito – `evaṃsīlo bhagavā itipi, evaṃdhammo...pe... evaṃpañño ... evaṃvihārī... evaṃvimutto bhagavā itipi”’ti? “No hetuṃ, bhante”.

“Ettha ca hi te, sārīputta, atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyaññaṃ natthi. Atha kiṃ carahi te ayaṃ, sārīputta, uḷārā āsabhī vācā bhāsītā, ekaṃso gahito, sīhanādo nadito – `evaṃpasanno ahaṃ, bhante, bhagavati, na cāhu na ca bhavissati na cetarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṃ sambodhiya”’nti?

**143.** “Na kho me [na kho panetaṃ (syā. ka.)], bhante, atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyaññaṃ atthi. Api ca, me [me bhante (sī. pī. ka.)] dhammanvayo vidito. Seyyathāpi, bhante, rañño paccantimaṃ nagaraṃ daḷhuddhāpaṃ [daḷhuddāpaṃ (sī. pī. ka.)] daḷhapākāratoraṇaṃ ekadvāraṃ. Tatrassa dovāriko paṇḍito byatto medhāvī aññātānaṃ nivāretā, ñātānaṃ pavesetā. So tassa nagarassa samantā anupariyāyapathaṃ anukkamamāno na passeyya pākārasandhiṃ vā pākāravivaraṃ vā antamaso biḷāranikkhamanamattampi. Tassa evamassa – `ye kho keci oḷārikā pāṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā, sabbe te imināva dvārena pavisanti vā nikkhamanti vā`’ti. Evameva kho me, bhante, dhammanvayo vidito. Ye te, bhante, ahesuṃ atītānāgatamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe catūsu satipaṭṭhānesu suppatiṭṭhitacittā, satta sambojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujjhissu. Yepi te, bhante, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe catūsu satipaṭṭhānesu suppatiṭṭhitacittā, satta sambojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujjhissanti. Bhagavāpi, bhante, etarahi arahāṃ sammāsambuddho pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe catūsu satipaṭṭhānesu suppatiṭṭhitacitto satta sambojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambuddho.

**144.** “Idhāhaṃ, bhante, yena bhagavā tenupasaṅkamim dhammassavanāya. Tassa me, bhante, bhagavā dhammaṃ deseti uttaruttaraṃ pañītapañītaṃ kaṇhasukkasappaṭibhāgaṃ. Yathā yathā me, bhante, bhagavā dhammaṃ deseti uttaruttaraṃ pañītapañītaṃ kaṇhasukkasappaṭibhāgaṃ, tathā tathāhaṃ tasmim dhamme abhiññā idhekaccaṃ dhammaṃ dhammesu niṭṭhamagamaṃ; satthari pasīdim – `sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno sāvakaṃgho`’ti.

### Kusaladhammadesanā

**145.** “Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti kusalesu dhammesu. Tatrimē kusalā dhammā seyyathidaṃ, cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcīndriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo. Idha, bhante, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati. Etadānuttariyaṃ, bhante, kusalesu dhammesu. Taṃ bhagavā asesamabhiñjānāti, taṃ bhagavato asesamabhiñjānato uttari abhiññeyyaṃ natthi, yadabhiñjānaṃ añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro assa, yadidaṃ kusalesu dhammesu.

### Āyatanapaṇṇattidesanā

146. “Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti āyatanapaṇṇattīsu. Chayimāni, bhante, ajjhattikabāhirāni āyatanāni. Cakkhuñceva rūpā [rūpāni (ka.)] ca, sotañceva saddā ca, ghānañceva gandhā ca, jivhā ceva rasā ca, kāyo ceva phoṭṭhabbā ca, mano ceva dhammā ca. Etadānuttariyaṃ, bhante, āyatanapaṇṇattīsu. Taṃ bhagavā asesamabhijānāti, taṃ bhagavato asesamabhijānato uttari abhiññeyyaṃ natthi, yadabhijānaṃ añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro assa yadidaṃ āyatanapaṇṇattīsu.

### Gabbhāvakkantidesanā

147. “Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti gabbhāvakkantīsu. Catasso imā, bhante, gabbhāvakkantiyo. Idha, bhante, ekacco asampajāno mātukucchiṃ okkamati; asampajāno mātukucchismiṃ ṭhāti; asampajāno mātukucchimhā nikkhamati. Ayaṃ paṭhamā gabbhāvakkanti.

“Puna caparaṃ, bhante, idhekacco sampajāno mātukucchiṃ okkamati; asampajāno mātukucchismiṃ ṭhāti; asampajāno mātukucchimhā nikkhamati. Ayaṃ dutiyā gabbhāvakkanti.

“Puna caparaṃ, bhante, idhekacco sampajāno mātukucchiṃ okkamati; sampajāno mātukucchismiṃ ṭhāti; asampajāno mātukucchimhā nikkhamati. Ayaṃ tatiyā gabbhāvakkanti.

“Puna caparaṃ, bhante, idhekacco sampajāno mātukucchiṃ okkamati; sampajāno mātukucchismiṃ ṭhāti; sampajāno mātukucchimhā nikkhamati. Ayaṃ catutthā gabbhāvakkanti. Etadānuttariyaṃ, bhante, gabbhāvakkantīsu.

### Ādesanavidhādesanā

148. “Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti ādesanavidhāsu. Catasso imā, bhante, ādesanavidhā. Idha, bhante, ekacco nimittena ādisati – ‘evampi te mano, itthampi te mano, itipi te citta’nti. So bahuṃ cepi ādisati, tatheva taṃ hoti, no aññathā. Ayaṃ paṭhamā ādesanavidhā.

“Puna caparaṃ, bhante, idhekacco na heva kho nimittena ādisati. Api ca kho manussānaṃ vā amanussānaṃ vā devatānaṃ vā saddaṃ sutvā ādisati – ‘evampi te mano, itthampi te mano, itipi te citta’nti. So bahuṃ cepi ādisati, tatheva taṃ hoti, no aññathā. Ayaṃ dutiyā ādesanavidhā.

“Puna caparaṃ, bhante, idhekacco na heva kho nimittena ādisati, nāpi manussānaṃ vā amanussānaṃ vā devatānaṃ vā saddaṃ sutvā ādisati. Api ca kho vitakkayato vicārayato vitakkavipphārasaddaṃ sutvā ādisati – ‘evampi te mano, itthampi te mano, itipi te citta’nti. So bahuṃ cepi ādisati, tatheva taṃ hoti, no aññathā. Ayaṃ tatiyā ādesanavidhā.

“Puna caparaṃ, bhante, idhekacco na heva kho nimittena ādisati, nāpi manussānaṃ vā amanussānaṃ vā devatānaṃ vā saddaṃ sutvā ādisati, nāpi vitakkayato vicārayato vitakkavipphārasaddaṃ sutvā ādisati. Api ca kho avitakkaṃ avicāraṃ samādhim samāpannassa [vitakkavicārasamādhisamāpannassa (syā. ka.) a. ni. 3.61 passitabbaṃ] cetasā ceto paricca pajānāti – ‘yathā imassa bhoto manosaṅkhārā paṇihitā. Tathā imassa cittassa anantarā imaṃ nāma vitakkaṃ vitakkessatī’ti. So bahuṃ cepi ādisati, tatheva taṃ hoti, no aññathā. Ayaṃ catutthā ādesanavidhā. Etadānuttariyaṃ, bhante, ādesanavidhāsu.

### Dassanasamāpattidesanā

**149.** “Aparam pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti dassanasamāpattīsu. Catasso imā, bhante, dassanasamāpattiyo. Idha, bhante, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati, yathāsamāhite citte imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantam pūraṃ nānappakārassa asucino paccavekkhati – ‘atthi imasmim kāye kesā lomā nakhā dantā taco maṃsam nhāru aṭṭhi aṭṭhimiñjam vakkam hadayaṃ yakanam kilomakam pihakam papphāsam antam antaṅgaṃ udariyaṃ karīsam pittam semham pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghānikā lasikā mutta’nti. Ayaṃ paṭhamā dassanasamāpatti.

“Puna caparam, bhante, idhekacco samaṇo vā brāhmaṇo vā ātappamanvāya...pe... tathārūpaṃ cetosamādhim phusati, yathāsamāhite citte imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantam pūraṃ nānappakārassa asucino paccavekkhati – ‘atthi imasmim kāye kesā lomā...pe... lasikā mutta’nti. Atikkamma ca purisassa chavimaṃsalohitam aṭṭhim paccavekkhati. Ayaṃ dutiyā dassanasamāpatti.

“Puna caparam, bhante, idhekacco samaṇo vā brāhmaṇo vā ātappamanvāya...pe... tathārūpaṃ cetosamādhim phusati, yathāsamāhite citte imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantam pūraṃ nānappakārassa asucino paccavekkhati – ‘atthi imasmim kāye kesā lomā...pe... lasikā mutta’nti. Atikkamma ca purisassa chavimaṃsalohitam aṭṭhim paccavekkhati. Purisassa ca viññānasotam pajānāti, ubhayato abbochinnaṃ idha loke patiṭṭhitaṃca paraloke patiṭṭhitaṃca. Ayaṃ tatiyā dassanasamāpatti.

“Puna caparam, bhante, idhekacco samaṇo vā brāhmaṇo vā ātappamanvāya...pe... tathārūpaṃ cetosamādhim phusati, yathāsamāhite citte imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantam pūraṃ nānappakārassa asucino paccavekkhati – ‘atthi imasmim kāye kesā lomā...pe... lasikā mutta’nti. Atikkamma ca purisassa chavimaṃsalohitam aṭṭhim paccavekkhati. Purisassa ca viññānasotam pajānāti, ubhayato abbochinnaṃ idha loke appatiṭṭhitaṃca paraloke appatiṭṭhitaṃca. Ayaṃ catutthā dassanasamāpatti. Etadānuttariyaṃ, bhante, dassanasamāpattīsu.

### **Puggalapaṇṇattidesanā**

**150.** “Aparam pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti puggalapaṇṇattīsu. Sattime, bhante, puggalā. Ubbatobhāgavimutto paññāvimutto kāyasakkhī diṭṭhippato saddhāvimutto dhammānusārī saddhānusārī. Etadānuttariyaṃ, bhante, puggalapaṇṇattīsu.

### **Padhānadesanā**

**151.** “Aparam pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti padhānesu. Sattime, bhante sambojjhaṅgā satisambojjhaṅgo dhammavicayasambojjhaṅgo vīriyasambojjhaṅgo pītisambojjhaṅgo passaddhisambojjhaṅgo samādhisambojjhaṅgo upekkhāsambojjhaṅgo. Etadānuttariyaṃ, bhante, padhānesu.

### **Paṭipadādesanā**

**152.** “Aparam pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti paṭipadāsu. Catasso imā, bhante, paṭipadā dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññāti. Tatra, bhante, yāyaṃ paṭipadā dukkhā dandhābhiññā, ayaṃ, bhante, paṭipadā ubhayeneva hīnā akkhāyati dukkhattā ca dandhattā ca. Tatra, bhante, yāyaṃ paṭipadā dukkhā khippābhiññā, ayaṃ pana, bhante, paṭipadā dukkhattā hīnā akkhāyati. Tatra, bhante, yāyaṃ paṭipadā sukhā dandhābhiññā, ayaṃ pana, bhante, paṭipadā dandhattā hīnā akkhāyati. Tatra, bhante, yāyaṃ paṭipadā sukhā khippābhiññā, ayaṃ pana, bhante, paṭipadā ubhayeneva paṇītā akkhāyati

sukhattā ca khippattā ca. Etadānuttariyaṃ, bhante, paṭipadāsu.

### Bhassasamācārādidesanā

**153.** “Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti bhassasamācāre. Idha, bhante, ekacco na ceva musāvādupasañhitaṃ vācaṃ bhāsati na ca vebhūtiyaṃ na ca pesuñiyaṃ na ca sārambhajaṃ jayāpekkho; mantā mantā ca vācaṃ bhāsati nidhānavatiṃ kālena. Etadānuttariyaṃ, bhante, bhassasamācāre.

“Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti purisasīlasamācāre. Idha, bhante, ekacco sacco cassa saddho ca, na ca kuhako, na ca lapako, na ca nemittiko, na ca nippesiko, na ca lābhena lābhaṃ nijigīsanako [jijigimsanako (syā.), nijigimsitā (sī. pī.)], indriyesu guttadvāro, bhojane mattaññū, samakārī, jāgariyānuyogamanuyutto, atandito, āradhaviṛiyo, jhāyī, satimā, kalyāṇapaṭibhāno, gatimā, dhitimā, matimā, na ca kāmesu giddho, sato ca nipako ca. Etadānuttariyaṃ, bhante, purisasīlasamācāre.

### Anusāsanavidhādesanā

**154.** “Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti anusāsanavidhāsu. Catasso imā bhante anusāsanavidhā – jānāti, bhante, bhagavā paraṃ puggalaṃ paccattaṃ yonisomanasikārā ‘ayaṃ puggalo yathānusiṭṭhaṃ tathā paṭipajjamāno tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno bhavissati avinipātadhammo niyato sambodhiparāyaṇo’ ti. Jānāti, bhante, bhagavā paraṃ puggalaṃ paccattaṃ yonisomanasikārā – ‘ayaṃ puggalo yathānusiṭṭhaṃ tathā paṭipajjamāno tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī bhavissati, sakideva imaṃ lokam āgantvā dukkhassantaṃ karissatī’ ti. Jānāti, bhante, bhagavā paraṃ puggalaṃ paccattaṃ yonisomanasikārā – ‘ayaṃ puggalo yathānusiṭṭhaṃ tathā paṭipajjamāno pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko bhavissati tattha parinibbāyī anāvattidhammo tasmā lokā’ ti. Jānāti, bhante, bhagavā paraṃ puggalaṃ paccattaṃ yonisomanasikārā – ‘ayaṃ puggalo yathānusiṭṭhaṃ tathā paṭipajjamāno āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissatī’ ti. Etadānuttariyaṃ, bhante, anusāsanavidhāsu.

### Parapuggalavimuttiñādesanā

**155.** “Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti parapuggalavimuttiñāṇe. Jānāti, bhante, bhagavā paraṃ puggalaṃ paccattaṃ yonisomanasikārā – ‘ayaṃ puggalo tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno bhavissati avinipātadhammo niyato sambodhiparāyaṇo’ ti. Jānāti, bhante, bhagavā paraṃ puggalaṃ paccattaṃ yonisomanasikārā – ‘ayaṃ puggalo tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī bhavissati, sakideva imaṃ lokam āgantvā dukkhassantaṃ karissatī’ ti. Jānāti, bhante, bhagavā paraṃ puggalaṃ paccattaṃ yonisomanasikārā – ‘ayaṃ puggalo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko bhavissati tattha parinibbāyī anāvattidhammo tasmā lokā’ ti. Jānāti, bhante, bhagavā paraṃ puggalaṃ paccattaṃ yonisomanasikārā – ‘ayaṃ puggalo āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissatī’ ti. Etadānuttariyaṃ, bhante, parapuggalavimuttiñāṇe.

### Sassatavādadesanā

**156.** “Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti sassatavādesu. Tayome, bhante, sassatavādā. Idha, bhante, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya...pe... tathārūpaṃ cetosamādhim phusati, yathāsamāhite citte anekavihitam pubbenivāsam anussarati. Seyyathidaṃ, ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo

vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekānipi jātisatāni anekānipi jātisahassāni anekānipi jātisatasahassāni, ‘amutrāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihitam pubbenivāsaṃ anussarati. So evamāha – ‘atītaṃpāhaṃ addhānaṃ jānāmi – saṃvaṭṭi vā loko vivaṭṭi vāti. Anāgataṃpāhaṃ addhānaṃ jānāmi – saṃvaṭṭissati vā loko vivaṭṭissati vāti. Sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyīṭṭhito. Te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisama’nti. Ayaṃ paṭhamo sassatavādo.

“Puna caparaṃ, bhante, idhekacco samaṇo vā brāhmaṇo vā ātappamanvāya...pe... tathārūpaṃ cetosamādhim phusati, yathāsamāhite citte anekavihitam pubbenivāsaṃ anussarati. Seyyathidaṃ, ekampi saṃvaṭṭavivaṭṭam dvepi saṃvaṭṭavivaṭṭāni tīnīpi saṃvaṭṭavivaṭṭāni cattāripi saṃvaṭṭavivaṭṭāni pañcapi saṃvaṭṭavivaṭṭāni dasapi saṃvaṭṭavivaṭṭāni, ‘amutrāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihitam pubbenivāsaṃ anussarati. So evamāha – ‘atītaṃpāhaṃ addhānaṃ jānāmi saṃvaṭṭi vā loko vivaṭṭi vāti. Anāgataṃpāhaṃ addhānaṃ jānāmi saṃvaṭṭissati vā loko vivaṭṭissati vāti. Sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyīṭṭhito. Te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisama’nti. Ayaṃ dutiyo sassatavādo.

“Puna caparaṃ, bhante, idhekacco samaṇo vā brāhmaṇo vā ātappamanvāya...pe... tathārūpaṃ cetosamādhim phusati, yathāsamāhite citte anekavihitam pubbenivāsaṃ anussarati. Seyyathidaṃ, dasapi saṃvaṭṭavivaṭṭāni vīsampi saṃvaṭṭavivaṭṭāni tiṃsampi saṃvaṭṭavivaṭṭāni cattālīsampi saṃvaṭṭavivaṭṭāni, ‘amutrāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihitam pubbenivāsaṃ anussarati. So evamāha – ‘atītaṃpāhaṃ addhānaṃ jānāmi saṃvaṭṭīpi loko vivaṭṭīpīti; anāgataṃpāhaṃ addhānaṃ jānāmi saṃvaṭṭissatīpi loko vivaṭṭissatīpīti. Sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyīṭṭhito. Te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthitveva sassatisama’nti. Ayaṃ tatiyo sassatavādo, etadānuttariyaṃ, bhante, sassatavādesu.

### Pubbenivāsānussatiñāṇadesanā

**157.** “Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti pubbenivāsānussatiñāṇe. Idha, bhante, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya...pe... tathārūpaṃ cetosamādhim phusati, yathāsamāhite citte anekavihitam pubbenivāsaṃ anussarati. Seyyathidaṃ, ekampi jātim dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe, ‘amutrāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihitam pubbenivāsaṃ anussarati. Santi, bhante, devā [sattā (syā.)], yesaṃ na sakkā gaṇanāya vā saṅkhānena vā āyu saṅkhātuṃ. Api ca, yasmim yasmim attabhāve abhinivutṭhapubbo [abhinivutṭhapubbo (sī. syā. pī.)] hoti yadi vā rūpīsu yadi vā arūpīsu yadi vā saññīsu yadi vā asaññīsu yadi vā nevasaññīnāsaññīsu. Iti sākāraṃ sauddesaṃ anekavihitam pubbenivāsaṃ anussarati. Etadānuttariyaṃ, bhante, pubbenivāsānussatiñāṇe.

### Cutūpapātaññadesanā

**158.** “Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti sattānaṃ cutūpapātaññe. Idha, bhante, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya...pe... tathārūpaṃ cetosamādhim phusati, yathāsamāhite citte dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti – ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā. Te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā. Te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggam lokam upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti. Etadānuttariyaṃ, bhante, sattānaṃ cutūpapātaññe.

### Iddhividhadesanā

**159.** “Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti iddhividhāsu. Dvemā, bhante, iddhividhāyo – atthi, bhante, iddhi sāsavā saupadhikā, ‘no ariyā’ti vuccati. Atthi, bhante, iddhi anāsavā anupadhikā ‘ariyā’ti vuccati. ‘Katamā ca, bhante, iddhi sāsavā saupadhikā, ‘no ariyā’ti vuccati? Idha, bhante, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya...pe... tathārūpaṃ cetosamādhim phusati, yathāsamāhite citte anekavihitam iddhividham paccaṇubhoti. Ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṃ tirobhāvaṃ tirokuṭṭam tiropākāraṃ tiropabbataṃ asajjamāno gacchati seyyathāpi ākāse. Pathaviyāpi ummujjanimujjam karoti, seyyathāpi uduke. Udukepi abhijjamāne gacchati, seyyathāpi pathaviyaṃ. Ākāsepi pallaṅkena kamati, seyyathāpi pakkhī sakuṇo. Imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parāmasati parimajjati. Yāva brahmalokāpi kāyena vasaṃ vatteti. Ayaṃ, bhante, iddhi sāsavā saupadhikā, ‘no ariyā’ti vuccati.

“Katamā pana, bhante, iddhi anāsavā anupadhikā, ‘ariyā’ti vuccati? Idha, bhante, bhikkhu sace ākaṅkhati – ‘paṭikūle appaṭikūlasaññī vihareyya’nti, appaṭikūlasaññī tattha viharati. Sace ākaṅkhati – ‘appaṭikūle paṭikūlasaññī vihareyya’nti, paṭikūlasaññī tattha viharati. Sace ākaṅkhati – ‘paṭikūle ca appaṭikūle ca appaṭikūlasaññī vihareyya’nti, appaṭikūlasaññī tattha viharati. Sace ākaṅkhati – ‘paṭikūle ca appaṭikūle ca paṭikūlasaññī vihareyya’nti, paṭikūlasaññī tattha viharati. Sace ākaṅkhati – ‘paṭikūlaṅca appaṭikūlaṅca tadubhayaṃ abhinivajjetvā upekkhako vihareyyaṃ sato sampajāno’ti, upekkhako tattha viharati sato sampajāno. Ayaṃ, bhante, iddhi anāsavā anupadhikā ‘ariyā’ti vuccati. Etadānuttariyaṃ, bhante, iddhividhāsu. Taṃ bhagavā asesamabhijānāti, taṃ bhagavato asesamabhijānato uttari abhiññeyyaṃ natthi, yadabhijānaṃ añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro assa yadidaṃ iddhividhāsu.

### Aññathāsattugūṇadassanaṃ

**160.** “Yaṃ taṃ, bhante, saddhena kulaputtana pattaḃbaṃ āraddhavīriyena thāmaṃvatā purisathāmena purisavīriyena purisaparakkamena purisadhoraḃhena, anuppattaṃ taṃ bhagavatā. Na ca, bhante, bhagavā kāmesu kāmasukhallikānuyogamanuyutto hīnaṃ gannaṃ pothujjanikaṃ anariyaṃ anattasamhitam, na ca attakilamathānuyogamanuyutto dukkhaṃ anariyaṃ anattasamhitam. Catunnaṅca bhagavā jhānaṃ ābhicetasikānaṃ dīṭṭhadhammasukhavihāraṃ nikāmalābhī akicchalābhī akasiralābhī.

### Anuyogadānappakāro

**161.** “Sace maṃ, bhante, evaṃ puccheyya – ‘kiṃ nu kho, āvuso sārīputta, ahesuṃ atītamaddhānaṃ

aññe samaṇā vā brāhmaṇā vā bhagavatā bhīyyobhiññatarā sambodhiya’nti, evaṃ puṭṭho ahaṃ, bhante, ‘no’ti vadeyyaṃ. ‘Kiṃ panāvuso sārīputta, bhavissanti anāgatamaddhānaṃ aññe samaṇā vā brāhmaṇā vā bhagavatā bhīyyobhiññatarā sambodhiya’nti, evaṃ puṭṭho ahaṃ, bhante, ‘no’ti vadeyyaṃ. ‘Kiṃ panāvuso sārīputta, atthetarahi añño samaṇo vā brāhmaṇo vā bhagavatā bhīyyobhiññataro sambodhiya’nti, evaṃ puṭṭho ahaṃ, bhante, ‘no’ti vadeyyaṃ.

“Sace pana maṃ, bhante, evaṃ puccheyya – ‘kiṃ nu kho, āvuso sārīputta, ahesuṃ atītamaddhānaṃ aññe samaṇā vā brāhmaṇā vā bhagavatā samasamā sambodhiya’nti, evaṃ puṭṭho ahaṃ, bhante, ‘eva’nti vadeyyaṃ. ‘Kiṃ panāvuso sārīputta, bhavissanti anāgatamaddhānaṃ aññe samaṇā vā brāhmaṇā vā bhagavatā samasamā sambodhiya’nti, evaṃ puṭṭho ahaṃ, bhante, ‘eva’nti vadeyyaṃ. ‘Kiṃ panāvuso sārīputta, atthetarahi aññe samaṇā vā brāhmaṇā vā bhagavatā samasamā sambodhiya’nti, evaṃ puṭṭho ahaṃ bhante ‘no’ti vadeyyaṃ.

“Sace pana maṃ, bhante, evaṃ puccheyya – ‘kiṃ panāyasmā sārīputto ekaccaṃ abbhanujānāti, ekaccaṃ na abbhanujānāti’ti, evaṃ puṭṭho ahaṃ, bhante, evaṃ byākareyyaṃ – ‘sammukhā metaṃ, āvuso, bhagavato suttaṃ, sammukhā paṭiggahitaṃ – ‘‘ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā mayā samasamā sambodhiya’nti. Sammukhā metaṃ, āvuso, bhagavato suttaṃ, sammukhā paṭiggahitaṃ – ‘‘bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā mayā samasamā sambodhiya’nti. Sammukhā metaṃ, āvuso, bhagavato suttaṃ sammukhā paṭiggahitaṃ – ‘‘aṭṭhānametaṃ anavakāso yaṃ ekissā lokadhātuyā dve arahanto sammāsambuddhā apubbaṃ acarimaṃ uppajjeyyūṃ, nettaṃ ṭhānaṃ vijjati’”ti.

“Kaccāhaṃ, bhante, evaṃ puṭṭho evaṃ byākaramāno vuttavādī ceva bhagavato homi, na ca bhagavantaṃ abhūtena abbhācikkhāmi, dhammassa cānudhammaṃ byākaromi, na ca koci sahadhammiko vādānuvādo [vādānupāto (sī.)] gārayhaṃ ṭhānaṃ āgacchatī’ti? “Taggha tvaṃ, sārīputta, evaṃ puṭṭho evaṃ byākaramāno vuttavādī ceva me hosi, na ca maṃ abhūtena abbhācikkhasi, dhammassa cānudhammaṃ byākarosi, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchatī’ti.

### Acchariyaabbhutaṃ

**162.** Evaṃ vutte, āyasmā udāyī bhagavantaṃ etadavoca – ‘‘acchariyaṃ, bhante, abbhutaṃ, bhante, tathāgatassa appicchatā santuṭṭhitā sallekhatā. Yatra hi nāma tathāgato evaṃmahiddhiko evaṃmahānubhāvo, atha ca pana nevattānaṃ pātukarissati! Ekamekañcepi ito, bhante, dhammaṃ aññatitthiyā paribbājakā attani samanupasseyyūṃ, te tāvatakeneva paṭākaṃ parihareyyūṃ. Acchariyaṃ, bhante, abbhutaṃ, bhante, tathāgatassa appicchatā santuṭṭhitā sallekhatā. Yatra hi nāma tathāgato evaṃ mahiddhiko evaṃmahānubhāvo. Atha ca pana nevattānaṃ pātukarissati’”ti!

“Passa kho tvaṃ, udāyī, ‘tathāgatassa appicchatā santuṭṭhitā sallekhatā. Yatra hi nāma tathāgato evaṃmahiddhiko evaṃmahānubhāvo, atha ca pana nevattānaṃ pātukarissati’! Ekamekañcepi ito, udāyī, dhammaṃ aññatitthiyā paribbājakā attani samanupasseyyūṃ, te tāvatakeneva paṭākaṃ parihareyyūṃ. Passa kho tvaṃ, udāyī, ‘tathāgatassa appicchatā santuṭṭhitā sallekhatā. Yatra hi nāma tathāgato evaṃmahiddhiko evaṃmahānubhāvo, atha ca pana nevattānaṃ pātukarissati’”ti!

**163.** Atha kho bhagavā āyasmantaṃ sārīputtaṃ āmantesi – ‘‘tasmā tīha tvaṃ, sārīputta, imaṃ dhammapariyāyaṃ abhikkhaṇaṃ bhāseyyāsi bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ. Yesampi hi, sārīputta, moghapurisānaṃ bhavissati tathāgate kaṅkhā vā vimati vā, tesamimaṃ dhammapariyāyaṃ sutvā tathāgate kaṅkhā vā vimati vā, sā pahīyissati’”ti. Iti hidaṃ āyasmā sārīputto bhagavato sammukhā sampasādaṃ pavedesi. Tasmā imassa veyyākaraṇassa sampasādanīyaṃ tveva adhivacananti.

Sampasādanīyasuttam niṭṭhitam pañcamam.

## 6. Pāsādikasuttam

164. Evaṃ me sutam – ekaṃ samayaṃ bhagavā sakkesu viharati vedhaññā nāma sakyā, tesam ambavane pāsāde.

### Nigaṇṭhanāṭaputtakālaṅkiriya

Tena kho pana samayena nigaṇṭho nāṭaputto [nāṭhaputto (sī. pī.)] pāvāyaṃ adhunākālaṅkato hoti. Tassa kālaṅkiriya bhinnā nigaṇṭhā dvedhikajāta bhaṇḍanajāta kalahajāta vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti – “na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi, kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi? Micchāpaṭipanno tvamasī, ahamasmi sammāpaṭipanno. Sahitam me, asahitam te. Purevacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca. Adhiciṇṇam te viparāvattam, āropito te vādo, niggahito tvamasī, cara vādappamokkhāya, nibbeṭhehi vā sace pahosī”ti. Vadhoyeva kho [vadhoyeveko (ka.)] maññe nigaṇṭhesu nāṭaputtiyesu vattati [anuvattati (syā. ka.)]. Yepi nigaṇṭhassa nāṭaputtassa sāvaka gihī odātavasanā, tepi [te tesu (ka.)] nigaṇṭhesu nāṭaputtiyesu nibbinnarūpā [nibbindarūpā (ka.)] virattarūpā paṭivānarūpā, yathā tam durakkhāte dhammavinaye duppavedite aniyyānike anupasamasamvattanike asammāsambuddhappavedite bhinnathūpe appaṭisaraṇe.

165. Atha kho cundo samaṇuddeso pāvāyaṃ vassaṃvuttho [vassaṃvuttho (sī. syā. pī.)] yena sāmagāmo, yenāyasmā ānando tenupasaṅkami; upasaṅkamtivā āyasmantaṃ ānantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho cundo samaṇuddeso āyasmantaṃ ānantaṃ etadavoca – “nigaṇṭho, bhante, nāṭaputto pāvāyaṃ adhunākālaṅkato. Tassa kālaṅkiriya bhinnā nigaṇṭhā dvedhikajāta...pe... bhinnathūpe appaṭisaraṇe”ti.

Evaṃ vutte, āyasmā ānando cundaṃ samaṇuddesaṃ etadavoca – “atthi kho idam, āvuso cunda, kathāpābhatam bhagavantaṃ dassanāya. Āyāmvuso cunda, yena bhagavā tenupasaṅkamissāma; upasaṅkamtivā etamattham bhagavato ārocessāma”ti [āroceyyāmāti (syā.)]. “Evaṃ, bhante”ti kho cundo samaṇuddeso āyasmato ānandassa paccassosi.

Atha kho āyasmā ca ānando cundo ca samaṇuddeso yena bhagavā tenupasaṅkamimṣu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṣu. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca – “ayaṃ, bhante, cundo samaṇuddeso evamāha, ‘nigaṇṭho, bhante, nāṭaputto pāvāyaṃ adhunākālaṅkato, tassa kālaṅkiriya bhinnā nigaṇṭhā...pe... bhinnathūpe appaṭisaraṇe’”ti.

### Asammāsambuddhappaveditadhammavinayo

166. “Evaṃ hetam, cunda, hoti durakkhāte dhammavinaye duppavedite aniyyānike anupasamasamvattanike asammāsambuddhappavedite. Idha, cunda, satthā ca hoti asammāsambuddho, dhammo ca durakkhāto duppavedito aniyyāniko anupasamasamvattaniko asammāsambuddhappavedito, sāvako ca tasmim dhamme na dhammānudhammapaṭipanno viharati na sāmīcippaṭipanno na anudhammacārī, vakkamma ca tamhā dhammā vattati. So evamassa vacanīyo – ‘tassa te, āvuso, lābhā, tassa te suladdham, satthā ca te asammāsambuddho, dhammo ca durakkhāto duppavedito aniyyāniko anupasamasamvattaniko asammāsambuddhappavedito. Tvañca tasmim dhamme na dhammānudhammapaṭipanno viharasi, na sāmīcippaṭipanno, na anudhammacārī, vakkamma ca tamhā dhammā vattasi”ti. Iti kho, cunda, satthāpi tattha gārayho, dhammopi tattha gārayho, sāvako ca tattha evaṃ pāsamsō. Yo kho, cunda, evarūpaṃ sāvakaṃ evaṃ vadeyya – ‘etāyasmā tathā paṭipajjatu, yathā te



satthārā dhammo desito paññatto'ti. Yo ca samādapeti [samādāpeti (sī. t̥ṭha.)], yañca samādapeti, yo ca samādapito [samādāpito (sī. t̥ṭha.)] tathattāya paṭipajjati. Sabbe te bahum apuññaṃ pasavanti. Taṃ kissa hetu? Evaṃ hetam, cunda, hoti durakkhāte dhammavinaye duppavedite aniyyānike anupasamasamvattanike asammāsambuddhappavedite.

**167.** “Idha pana, cunda, satthā ca hoti asammāsambuddho, dhammo ca durakkhāto duppavedito aniyyāniko anupasamasamvattaniko asammāsambuddhappavedito, sāvako ca tasmim dhamme dhammānudhammappaṭipanno viharati sāmīcippaṭipanno anudhammacārī, samādāya taṃ dhammaṃ vattati. So evamassa vacanīyo – ‘tassa te, āvuso, alābhā, tassa te dulladdhaṃ, satthā ca te asammāsambuddho, dhammo ca durakkhāto duppavedito aniyyāniko anupasamasamvattaniko asammāsambuddhappavedito. Tvañca tasmim dhamme dhammānudhammappaṭipanno viharasi sāmīcippaṭipanno anudhammacārī, samādāya taṃ dhammaṃ vattasī’ti. Iti kho, cunda, satthāpi tattha gārayho, dhammopi tattha gārayho, sāvakopi tattha evaṃ gārayho. Yo kho, cunda, evarūpaṃ sāvakaṃ evaṃ vadeyya – ‘addhāyasmā ñāyappaṭipanno ñāyamārādhessatī’ti. Yo ca pasamsati, yañca pasamsati, yo ca pasamsito bhīyoso mattāya vīriyaṃ ārabhati. Sabbe te bahum apuññaṃ pasavanti. Taṃ kissa hetu? Evañhetam, cunda, hoti durakkhāte dhammavinaye duppavedite aniyyānike anupasamasamvattanike asammāsambuddhappavedite.

### Sammāsambuddhappaveditadhammavinayo

**168.** “Idha pana, cunda, satthā ca hoti sammāsambuddho, dhammo ca svākkhāto suppavedito niyyāniko upasamasamvattaniko sammāsambuddhappavedito, sāvako ca tasmim dhamme na dhammānudhammappaṭipanno viharati, na sāmīcippaṭipanno, na anudhammacārī, vakkamma ca tamhā dhammā vattati. So evamassa vacanīyo – ‘tassa te, āvuso, alābhā, tassa te dulladdhaṃ, satthā ca te sammāsambuddho, dhammo ca svākkhāto suppavedito niyyāniko upasamasamvattaniko sammāsambuddhappavedito. Tvañca tasmim dhamme na dhammānudhammappaṭipanno viharasi, na sāmīcippaṭipanno, na anudhammacārī, vakkamma ca tamhā dhammā vattasī’ti. Iti kho, cunda, satthāpi tattha pāsamsa, dhammopi tattha pāsamsa, sāvako ca tattha evaṃ gārayho. Yo kho, cunda, evarūpaṃ sāvakaṃ evaṃ vadeyya – ‘etāyasmā tathā paṭipajjatu yathā te satthārā dhammo desito paññatto’ti. Yo ca samādapeti, yañca samādapeti, yo ca samādapito tathattāya paṭipajjati. Sabbe te bahum puññaṃ pasavanti. Taṃ kissa hetu? Evañhetam, cunda, hoti svākkhāte dhammavinaye suppavedite niyyānike upasamasamvattanike sammāsambuddhappavedite.

**169.** “Idha pana, cunda, satthā ca hoti sammāsambuddho, dhammo ca svākkhāto suppavedito niyyāniko upasamasamvattaniko sammāsambuddhappavedito, sāvako ca tasmim dhamme dhammānudhammappaṭipanno viharati sāmīcippaṭipanno anudhammacārī, samādāya taṃ dhammaṃ vattati. So evamassa vacanīyo – ‘tassa te, āvuso, lābhā, tassa te suladdhaṃ, satthā ca te [satthā ca te araham (syā.)] sammāsambuddho, dhammo ca svākkhāto suppavedito niyyāniko upasamasamvattaniko sammāsambuddhappavedito. Tvañca tasmim dhamme dhammānudhammappaṭipanno viharasi sāmīcippaṭipanno anudhammacārī, samādāya taṃ dhammaṃ vattasī’ti. Iti kho, cunda, satthāpi tattha pāsamsa, dhammopi tattha pāsamsa, sāvakopi tattha evaṃ pāsamsa. Yo kho, cunda, evarūpaṃ sāvakaṃ evaṃ vadeyya – ‘addhāyasmā ñāyappaṭipanno ñāyamārādhessatī’ti. Yo ca pasamsati, yañca pasamsati, yo ca pasamsito [pasattho (syā.)] bhīyoso mattāya vīriyaṃ ārabhati. Sabbe te bahum puññaṃ pasavanti. Taṃ kissa hetu? Evañhetam, cunda, hoti svākkhāte dhammavinaye suppavedite niyyānike upasamasamvattanike sammāsambuddhappavedite.

### Sāvakanutappasatthu

**170.** “Idha pana, cunda, satthā ca loke udapādi araham sammāsambuddho, dhammo ca svākkhāto suppavedito niyyāniko upasamasamvattaniko sammāsambuddhappavedito, aviññāpitathā cassa honti sāvakā saddhamme, na ca tesam kevalam paripūram brahmacariyaṃ āvikataṃ hoti uttānikataṃ

sabbasaṅgāhapadakatam sappāṭihīrakatam yāva devamanussehi suppakāsitaṃ. Atha nesaṃ satthuno antaradhānaṃ hoti. Evarūpo kho, cunda, satthā sāvakānaṃ kālānkato anutappo hoti. Taṃ kissa hetu? Satthā ca no loke udapādi arahaṃ sammāsambuddho, dhammo ca svākkhāto suppavedito niyyāniko upasamasamvattaniko sammāsambuddhappavedito, aviññāpitatthā camha saddhamme, na ca no kevalaṃ paripūraṃ brahmacariyaṃ āvikataṃ hoti uttānīkatam sabbasaṅgāhapadakatam sappāṭihīrakatam yāva devamanussehi suppakāsitaṃ. Atha no satthuno antaradhānaṃ hotīti. Evarūpo kho, cunda, satthā sāvakānaṃ kālānkato anutappo hoti.

### Sāvakānanutappasatthu

171. “Idha pana, cunda, satthā ca loke udapādi arahaṃ sammāsambuddho. Dhammo ca svākkhāto suppavedito niyyāniko upasamasamvattaniko sammāsambuddhappavedito. Viññāpitatthā cassa honti sāvakā saddhamme, kevalaṃca tesam paripūraṃ brahmacariyaṃ āvikataṃ hoti uttānīkatam sabbasaṅgāhapadakatam sappāṭihīrakatam yāva devamanussehi suppakāsitaṃ. Atha nesaṃ satthuno antaradhānaṃ hoti. Evarūpo kho, cunda, satthā sāvakānaṃ kālānkato ananutappo hoti. Taṃ kissa hetu? Satthā ca no loke udapādi arahaṃ sammāsambuddho. Dhammo ca svākkhāto suppavedito niyyāniko upasamasamvattaniko sammāsambuddhappavedito. Viññāpitatthā camha saddhamme, kevalaṃca no paripūraṃ brahmacariyaṃ āvikataṃ hoti uttānīkatam sabbasaṅgāhapadakatam sappāṭihīrakatam yāva devamanussehi suppakāsitaṃ. Atha no satthuno antaradhānaṃ hotīti. Evarūpo kho, cunda, satthā sāvakānaṃ kālānkato ananutappo hoti.

### Brahmacariyaaparipūrādikathā

172. “Etehi cepi, cunda, aṅgehi samannāgataṃ brahmacariyaṃ hoti, no ca kho satthā hoti thero rattaññū cirapabbajito addhagato vayoanuppatto. Evaṃ taṃ brahmacariyaṃ aparipūraṃ hoti tenaṅgena.

“Yato ca kho, cunda, etehi ceva aṅgehi samannāgataṃ brahmacariyaṃ hoti, satthā ca hoti thero rattaññū cirapabbajito addhagato vayoanuppatto. Evaṃ taṃ brahmacariyaṃ paripūraṃ hoti tenaṅgena.

173. “Etehi cepi, cunda, aṅgehi samannāgataṃ brahmacariyaṃ hoti, satthā ca hoti thero rattaññū cirapabbajito addhagato vayoanuppatto, no ca khvassa therā bhikkhū sāvakā honti viyattā vinītā visāradā pattayogakkhemā. Alaṃ samakkhātuṃ saddhammassa, alaṃ uppannaṃ parappavādaṃ sahadhammehi suniggahitaṃ niggahetvā sappāṭihīriyaṃ dhammaṃ desetum. Evaṃ taṃ brahmacariyaṃ aparipūraṃ hoti tenaṅgena.

“Yato ca kho, cunda, etehi ceva aṅgehi samannāgataṃ brahmacariyaṃ hoti, satthā ca hoti thero rattaññū cirapabbajito addhagato vayoanuppatto, therā cassa bhikkhū sāvakā honti viyattā vinītā visāradā pattayogakkhemā. Alaṃ samakkhātuṃ saddhammassa, alaṃ uppannaṃ parappavādaṃ sahadhammehi suniggahitaṃ niggahetvā sappāṭihīriyaṃ dhammaṃ desetum. Evaṃ taṃ brahmacariyaṃ paripūraṃ hoti tenaṅgena.

174. “Etehi cepi, cunda, aṅgehi samannāgataṃ brahmacariyaṃ hoti, satthā ca hoti thero rattaññū cirapabbajito addhagato vayoanuppatto, therā cassa bhikkhū sāvakā honti viyattā vinītā visāradā pattayogakkhemā. Alaṃ samakkhātuṃ saddhammassa, alaṃ uppannaṃ parappavādaṃ sahadhammehi suniggahitaṃ niggahetvā sappāṭihīriyaṃ dhammaṃ desetum. No ca khvassa majjhimā bhikkhū sāvakā honti...pe... majjhimā cassa bhikkhū sāvakā honti, no ca khvassa navā bhikkhū sāvakā honti...pe... navā cassa bhikkhū sāvakā honti, no ca khvassa therā bhikkhuniyo sāvikā honti...pe... therā cassa bhikkhuniyo sāvikā honti, no ca khvassa majjhimā bhikkhuniyo sāvikā honti...pe... majjhimā cassa bhikkhuniyo sāvikā honti, no ca khvassa navā bhikkhuniyo sāvikā honti...pe... navā cassa bhikkhuniyo sāvikā honti, no ca khvassa upāsakā sāvakā honti gihī odātavasanā brahmacārino...pe... upāsakā cassa sāvakā honti gihī odātavasanā brahmacārino, no ca khvassa upāsakā sāvakā honti gihī odātavasanā

kāmabhogino...pe... upāsakā cassa sāvakā honti gihī odātavasanā kāmabhogino, no ca khvassa upāsikā sāvikā honti gihiniyo odātavasanā brahmacāriniyo...pe... upāsikā cassa sāvikā honti gihiniyo odātavasanā brahmacāriniyo, no ca khvassa upāsikā sāvikā honti gihiniyo odātavasanā kāmabhoginiyo...pe... upāsikā cassa sāvikā honti gihiniyo odātavasanā kāmabhoginiyo, no ca khvassa brahmacariyaṃ hoti iddhañceva phītañca vitthārikam bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsitaṃ...pe... brahmacariyañcassa hoti iddhañceva phītañca vitthārikam bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsitaṃ, no ca kho lābhaggayasaggappattaṃ. Evaṃ taṃ brahmacariyaṃ aparipūraṃ hoti tenaṅgena.

“Yato ca kho, cunda, etehi ceva aṅgehi samannāgataṃ brahmacariyaṃ hoti, satthā ca hoti thero rattaññū cirapabbajito addhagato vayoanuppatto, therā cassa bhikkhū sāvakā honti viyattā vinītā visāradā pattayogakkhemā. Alaṃ samakkhātuṃ saddhammassa, alaṃ uppannaṃ parappavādaṃ sahadhammehi suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desetum. Majjhimā cassa bhikkhū sāvakā honti...pe... navā cassa bhikkhū sāvakā honti...pe... therā cassa bhikkhuniyo sāvikā honti...pe... majjhimā cassa bhikkhuniyo sāvikā honti...pe... navā cassa bhikkhuniyo sāvikā honti...pe... upāsakā cassa sāvakā honti...pe... gihī odātavasanā brahmacārino. Upāsakā cassa sāvakā honti gihī odātavasanā kāmabhogino...pe... upāsikā cassa sāvikā honti gihiniyo odātavasanā brahmacāriniyo...pe... upāsikā cassa sāvikā honti gihiniyo odātavasanā kāmabhoginiyo...pe... brahmacariyañcassa hoti iddhañceva phītañca vitthārikam bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsitaṃ, lābhaggappattañca yasaggappattañca. Evaṃ taṃ brahmacariyaṃ paripūraṃ hoti tenaṅgena.

**175.** “Ahaṃ kho pana, cunda, etarahi satthā loke uppanno arahaṃ sammāsambuddho. Dhammo ca svākkhāto supavedito niyyāniko upasamasamvattaniko sammāsambuddhappavedito. Viññāpitattā ca me sāvakā saddhamme, kevalaṅca tesam paripūraṃ brahmacariyaṃ āvikataṃ uttānikataṃ sabbasaṅgāhapadakatam sappāṭihārikataṃ yāva devamanussehi suppakāsitaṃ. Ahaṃ kho pana, cunda, etarahi satthā thero rattaññū cirapabbajito addhagato vayoanuppatto.

“Santi kho pana me, cunda, etarahi therā bhikkhū sāvakā honti viyattā vinītā visāradā pattayogakkhemā. Alaṃ samakkhātuṃ saddhammassa, alaṃ uppannaṃ parappavādaṃ sahadhammehi suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desetum. Santi kho pana me, cunda, etarahi majjhimā bhikkhū sāvakā...pe... santi kho pana me, cunda, etarahi navā bhikkhū sāvakā...pe... santi kho pana me, cunda, etarahi therā bhikkhuniyo sāvikā...pe... santi kho pana me, cunda, etarahi majjhimā bhikkhuniyo sāvikā...pe... santi kho pana me, cunda, etarahi navā bhikkhuniyo sāvikā...pe... santi kho pana me, cunda, etarahi upāsakā sāvakā gihī odātavasanā brahmacārino...pe... santi kho pana me, cunda, etarahi upāsakā sāvakā gihī odātavasanā kāmabhogino...pe... santi kho pana me, cunda, etarahi upāsikā sāvikā gihiniyo odātavasanā brahmacāriniyo...pe... santi kho pana me, cunda, etarahi upāsikā sāvikā gihiniyo odātavasanā kāmabhoginiyo...pe... etarahi kho pana me, cunda, brahmacariyaṃ iddhañceva phītañca vitthārikam bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsitaṃ.

**176.** “Yāvatā kho, cunda, etarahi satthāro loke uppannā, nāhaṃ, cunda, aññaṃ ekasatthārampi samanupassāmi evaṃlābhaggayasaggappattaṃ yatharivāhaṃ. Yāvatā kho pana, cunda, etarahi saṅgho vā gaṇo vā loke uppanno; nāhaṃ, cunda, aññaṃ ekaṃ saṅghampi samanupassāmi evaṃlābhaggayasaggappattaṃ yatharivāyaṃ, cunda, bhikkhusaṅgho. Yaṃ kho taṃ, cunda, sammā vadamāno vadeyya – ‘sabbākārasampannaṃ sabbākāraparipūraṃ anūnāmanadhikaṃ svākkhātaṃ kevalaṃ paripūraṃ brahmacariyaṃ suppakāsita’nti. Idameva taṃ sammā vadamāno vadeyya – ‘sabbākārasampannaṃ...pe... suppakāsita’nti.

“Udako [uddako (sī. syā. pī.)] sudam, cunda, rāmaputto evaṃ vācaṃ bhāsati – ‘passaṃ na passatī’ti. Kiñca passaṃ na passatī’ti? Khurassa sādhunisitassa talamassa passati, dhārañca khvassa na passati. Idaṃ vuccati – ‘passaṃ na passatī’ti. Yaṃ kho panetaṃ, cunda, udakena rāmaputtana bhāsitaṃ hīnaṃ gannaṃ pothujjanikaṃ anariyaṃ anattasamhitam khurameva sandhāya. Yañca taṃ [yañcetam]

(syā. ka.)), cunda, sammā vadamāno vadeyya – ‘passaṃ na passaṭī’ ti, idameva taṃ [idamevetam (ka.)] sammā vadamāno vadeyya – ‘passaṃ na passaṭī’ ti. Kiñca passaṃ na passaṭī? Evaṃ sabbākārasampannaṃ sabbākāraparipūraṃ anūnāmanadhikaṃ svākkhātaṃ kevalaṃ paripūraṃ brahmacariyaṃ suppakāsanti, iti hetam passaṭi [suppakāsitaṃ, iti hetam na passaṭī (syā. ka.)]. Idamettha apakaḍḍheyya, evaṃ taṃ parisuddhataraṃ assāti, iti hetam na passaṭi [na passaṭī (syā. ka.)]. Idamettha upakaḍḍheyya, evaṃ taṃ paripūraṃ [parisuddhataraṃ (syā. ka.), paripūratarāṃ (?)] assāti, iti hetam na passaṭi. Idam vuccati cunda – ‘passaṃ na passaṭī’ ti. Yaṃ kho taṃ, cunda, sammā vadamāno vadeyya – ‘sabbākārasampannaṃ...pe... brahmacariyaṃ suppakāsita’nti. Idameva taṃ sammā vadamāno vadeyya – ‘sabbākārasampannaṃ sabbākāraparipūraṃ anūnāmanadhikaṃ svākkhātaṃ kevalaṃ paripūraṃ brahmacariyaṃ suppakāsita’nti.

### Saṅgāyitabbadhammo

177. Tasmātiha, cunda, ye vo mayā dhammā abhiññā desitā, tattha sabbeheva saṅgama samāgama atthena atthaṃ byañjanaṃ byañjanaṃ saṅgāyitabbam na vivaditabbam, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Katame ca te, cunda, dhammā mayā abhiññā desitā, yattha sabbeheva saṅgama samāgama atthena atthaṃ byañjanaṃ byañjanaṃ saṅgāyitabbam na vivaditabbam, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ? Seyyathidaṃ – cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcīndriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo. Ime kho te, cunda, dhammā mayā abhiññā desitā. Yattha sabbeheva saṅgama samāgama atthena atthaṃ byañjanaṃ byañjanaṃ saṅgāyitabbam na vivaditabbam, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.

### Saññāpetabbavidhi

178. “Tesaṅca vo, cunda, samaggānaṃ sammodamānānaṃ avivadamānānaṃ sikkhataṃ [sikkhitabbam (bahūsu)] aññataro sabrahmacārī saṅghe dhammaṃ bhāseyya. Tatra ce tumhākaṃ evamassa – ‘ayaṃ kho āyasmā atthañceva micchā gaṇhāti, byañjanāni ca micchā ropetī’ ti. Tassa neva abhinanditabbam na paṭikkositabbam, anabhinanditvā appaṭikkositvā so evamassa vacanīyo – ‘imassa nu kho, āvuso, atthassa imāni vā byañjanāni etāni vā byañjanāni katamāni opāyikatarāni, imesaṅca [imesam vā (syā. pī. ka.), imesam (sī.)] byañjanānaṃ ayaṃ vā attho eso vā attho katamo opāyikataro’ ti? So ce evaṃ vadeyya – ‘imassa kho, āvuso, atthassa imāneva byañjanāni opāyikatarāni, yā ceva [yañceva (sī. ka.), ṭikā oloketabbā] etāni; imesaṅca [imedam (sabbattha)] byañjanānaṃ ayameva attho opāyikataro, yā ceva [yañceva (sī. ka.), ṭikā oloketabbā] eso’ ti. So neva ussādetabbo na apasādetabbo, anussādetvā anapasādetvā sveva sādhuṃ saññāpetabbo tassa ca atthassa tesaṅca byañjanānaṃ nisantiyā.

179. “Aparopi ce, cunda, sabrahmacārī saṅghe dhammaṃ bhāseyya. Tatra ce tumhākaṃ evamassa – ‘ayaṃ kho āyasmā atthañhi kho micchā gaṇhāti byañjanāni sammā ropetī’ ti. Tassa neva abhinanditabbam na paṭikkositabbam, anabhinanditvā appaṭikkositvā so evamassa vacanīyo – ‘imesam nu kho, āvuso, byañjanānaṃ ayaṃ vā attho eso vā attho katamo opāyikataro’ ti? So ce evaṃ vadeyya – ‘imesam kho, āvuso, byañjanānaṃ ayameva attho opāyikataro, yā ceva eso’ ti. So neva ussādetabbo na apasādetabbo, anussādetvā anapasādetvā sveva sādhuṃ saññāpetabbo tasseva atthassa nisantiyā.

180. “Aparopi ce, cunda, sabrahmacārī saṅghe dhammaṃ bhāseyya. Tatra ce tumhākaṃ evamassa – ‘ayaṃ kho āyasmā atthañhi kho sammā gaṇhāti byañjanāni micchā ropetī’ ti. Tassa neva abhinanditabbam na paṭikkositabbam; anabhinanditvā appaṭikkositvā so evamassa vacanīyo – ‘imassa nu kho, āvuso, atthassa imāni vā byañjanāni etāni vā byañjanāni katamāni opāyikatarāni’ ti? So ce evaṃ

vadeyya – ‘imassa kho, āvuso, atthassa imāneva byañjanāni opayikatarāni, yāni ceva etānī’ ti. So neva ussādetabbo na apasādetabbo; anussādetvā anapasādetvā sveva sādhuḥkaṃ saññāpetabbo tesaññeva byañjanānaṃ nisantiyā.

**181.** “Aparopi ce, cunda, sabrahmacārī saṅghe dhammaṃ bhāseyya. Tatra ce tumhākaṃ evamassa – ‘ayaṃ kho āyasmā atthañceva sammā gaṇhāti byañjanāni ca sammā ropetī’ ti. Tassa ‘sādhū’ ti bhāsitaṃ abhinanditabbaṃ anumoditabbaṃ; tassa ‘sādhū’ ti bhāsitaṃ abhinanditvā anumoditvā so evamassa vacaniyo – ‘lābhā no āvuso, suladdhaṃ no āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma evaṃ atthupetaṃ byañjanupeta’ nti.

Paccayānuññātākāraṇaṃ

**182.** “Na vo ahaṃ, cunda, diṭṭhadhammikānaṃyeva āsavānaṃ saṃvarāya dhammaṃ desemi. Na panāhaṃ, cunda, samparāyikānaṃyeva āsavānaṃ paṭighātāya dhammaṃ desemi. Diṭṭhadhammikānaṃ cevāhaṃ, cunda, āsavānaṃ saṃvarāya dhammaṃ desemi; samparāyikānañca āsavānaṃ paṭighātāya. Tasmātiha, cunda, yaṃ vo mayā cīvaraṃ anuññātaṃ, alaṃ vo taṃ – yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsamakasavātātapasarīsapa [sirimsapa (syā.)] samphassānaṃ paṭighātāya, yāvadeva hirikopīnapaṭicchādanatthaṃ. Yo vo mayā piṇḍapāto anuññāto, alaṃ vo so yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā brahmacariyānuggahāya, iti purāñañca vedanaṃ paṭihankhāmi, navañca vedanaṃ na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro ca [cāti (bahūsu)]. Yaṃ vo mayā senāsanaṃ anuññātaṃ, alaṃ vo taṃ yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya, ḍaṃsamakasavātātapasarīsapasamphassānaṃ paṭighātāya, yāvadeva utuparissayavinodana paṭisallānārāmatthaṃ. Yo vo mayā gilānapaccayabhesajja parikkhāro anuññāto, alaṃ vo so yāvadeva uppanānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya abyāpajjaparamatāya [abyāpajjharamatāyāti (sī. syā. pī.), abyābajjharamatāya (?)].

### Sukhallikānuyogo

**183.** “Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ – ‘sukhallikānuyogamanuyuttā samaṇā sakyaputtiyā viharantī’ ti. Evaṃvādino [vadamānā (syā.)], cunda, aññatitthiyā paribbājakā evamassu vacaniyā – ‘katamo so, āvuso, sukhallikānuyogo? Sukhallikānuyogā hi bahū anekavihitā nānappakārakā’ ti.

“Cattārome, cunda, sukhallikānuyogā hīnā gammā pothujjanikā anariyā anattasamhitā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattanti. Katame cattāro?

“Idha, cunda, ekacco bālo paṇe vadhitvā vadhitvā attānaṃ sukheti piṇeti. Ayaṃ paṭhamo sukhallikānuyogo.

“Puna caparaṃ, cunda, idhekacco adinnaṃ ādiyitvā ādiyitvā attānaṃ sukheti piṇeti. Ayaṃ dutiyo sukhallikānuyogo.

“Puna caparaṃ, cunda, idhekacco musā bhaṇitvā bhaṇitvā attānaṃ sukheti piṇeti. Ayaṃ tatiyo sukhallikānuyogo.

“Puna caparaṃ, cunda, idhekacco pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti. Ayaṃ catuttho sukhallikānuyogo.

“Ime kho, cunda, cattāro sukhallikānuyogā hīnā gammā pothujjanikā anariyā anattasamhitā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya

saṃvattanti.

“Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ – ‘ime cattāro sukhallikānuyoge anuyuttā samaṇā sakyaputtiyā viharantī’ ti. Te vo [te (sī. pī.)] ‘māhevaṃ’ tisso vacanīyā. Na te vo sammā vadamānā vadeyyuṃ, abbhācikkheyyuṃ asatā abhūtena.

**184.** “Cattārome, cunda, sukhallikānuyogā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti. Katame cattāro?

“Idha, cunda, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. Ayaṃ paṭhamo sukhallikānuyogo.

“Puna caparaṃ, cunda, bhikkhu vitakkavicārānaṃ vūpasamā...pe... dutiyaṃ jhānaṃ upasampajja viharati. Ayaṃ dutiyo sukhallikānuyogo.

“Puna caparaṃ, cunda, bhikkhu pītiyā ca virāgā...pe... tatiyaṃ jhānaṃ upasampajja viharati. Ayaṃ tatiyo sukhallikānuyogo.

“Puna caparaṃ, cunda, bhikkhu sukhasa ca pahānā dukkhassa ca pahānā...pe... catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ catuttho sukhallikānuyogo.

“Ime kho, cunda, cattāro sukhallikānuyogā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti.

“Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ – ‘ime cattāro sukhallikānuyoge anuyuttā samaṇā sakyaputtiyā viharantī’ ti. Te vo ‘evaṃ’ tisso vacanīyā. Sammā te vo vadamānā vadeyyuṃ, na te vo abbhācikkheyyuṃ asatā abhūtena.

### Sukhallikānuyogānisamso

**185.** “Ṭhānaṃ kho panetaṃ, cunda, vijjati, yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ – ‘ime panāvuso, cattāro sukhallikānuyoge anuyuttānaṃ viharataṃ kati phalāni katānisamsā pāṭikaṅkhā’ ti? Evaṃvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā – ‘ime kho, āvuso, cattāro sukhallikānuyoge anuyuttānaṃ viharataṃ cattāri phalāni cattāro ānisamsā pāṭikaṅkhā. Katame cattāro? Idhāvuso, bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo. Idaṃ paṭhamam phalaṃ, paṭhamo ānisamsso. Puna caparaṃ, āvuso, bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī hoti, sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karoti. Idaṃ dutiyaṃ phalaṃ, dutiyo ānisamsso. Puna caparaṃ, āvuso, bhikkhu pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti, tattha parinibbāyī anāvattidhammo tasmā lokā. Idaṃ tatiyaṃ phalaṃ, tatiyo ānisamsso. Puna caparaṃ, āvuso, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharati. Idaṃ catutthaṃ phalaṃ catuttho ānisamsso. Ime kho, āvuso, cattāro sukhallikānuyoge anuyuttānaṃ viharataṃ imāni cattāri phalāni, cattāro ānisamsā pāṭikaṅkhā’ ti.

### Khīṇāsavaabhabbaṭhānaṃ

**186.** “Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ – ‘aṭṭhitadhammā samaṇā sakyaputtiyā viharantī’ ti. Evaṃvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā – ‘atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sāvakānaṃ dhammā desitā paññattā yāvajīvaṃ anatikkamanīyā. Seyyathāpi, āvuso, indakhīlo vā ayokhīlo vā gambhīranemo sunikhāto acalo asampavedhī. Evameva kho, āvuso, tena bhagavatā jānatā

passatā arahatā sammāsambuddhena sāvakānaṃ dhammā desitā paññattā yāvajīvaṃ anatikkamanīyā. Yo so, āvuso, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto, abhabbo so nava ṭhānāni ajjhācaritum. Abhabbo, āvuso, khīṇāsavo bhikkhu sañcicca pāṇaṃ jīvitā voropetum; abhabbo khīṇāsavo bhikkhu adinnaṃ theyyasaṅkhātāṃ ādiyitum; abhabbo khīṇāsavo bhikkhu methunaṃ dhammaṃ paṭisevitum; abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsītum; abhabbo khīṇāsavo bhikkhu sannidhikāraṃ kāme paribhuñjitum seyyathāpi pubbe āgārikabhūto; abhabbo khīṇāsavo bhikkhu chandāgatim gantum; abhabbo khīṇāsavo bhikkhu dosāgatim gantum; abhabbo khīṇāsavo bhikkhu mohāgatim gantum; abhabbo khīṇāsavo bhikkhu bhayāgatim gantum. Yo so, āvuso, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto, abhabbo so imāni nava ṭhānāni ajjhācaritu’nti.

### Pañhābyākaraṇaṃ

**187.** “Ṭhānaṃ kho panetaṃ, cunda, vijjati, yaṃ aññatitthiyā paribbājakā evaṃ vadeyyum – ‘atītaṃ kho addhānaṃ ārabba samaṇo gotamo atīraṃ nānadassanaṃ paññapeti, no ca kho anāgataṃ addhānaṃ ārabba atīraṃ nānadassanaṃ paññapeti, tayidaṃ kiṃsu tayidaṃ kathaṃsū’ti? Te ca aññatitthiyā paribbājakā aññavihitakena nānadassanena aññavihitakaṃ nānadassanaṃ paññapetabbaṃ maññanti yathariva bālā abyattā. Atītaṃ kho, cunda, addhānaṃ ārabba tathāgatassa satānusāri nānaṃ hoti; so yāvatakaṃ ākaṅkhati tāvatakaṃ anussarati. Anāgatañca kho addhānaṃ ārabba tathāgatassa bodhijaṃ nānaṃ uppajjati – ‘ayamantimā jāti, natthidāni punabbhavo’ti. ‘Atītaṃ cepi, cunda, hoti abhūtaṃ atacchaṃ anattasaṃhitam, na taṃ tathāgato byākaroti. Atītaṃ cepi, cunda, hoti bhūtaṃ tacchaṃ anattasaṃhitam, tampi tathāgato na byākaroti. Atītaṃ cepi cunda, hoti bhūtaṃ tacchaṃ atthasaṃhitam, tatra kālaññū tathāgato hoti tassa pañhassa veyyākaraṇāya. Anāgataṃ cepi, cunda, hoti abhūtaṃ atacchaṃ anattasaṃhitam, na taṃ tathāgato byākaroti...pe... tassa pañhassa veyyākaraṇāya. Paccuppannaṃ cepi, cunda, hoti abhūtaṃ atacchaṃ anattasaṃhitam, na taṃ tathāgato byākaroti. Paccuppannaṃ cepi, cunda, hoti bhūtaṃ tacchaṃ anattasaṃhitam, tampi tathāgato na byākaroti. Paccuppannaṃ cepi, cunda, hoti bhūtaṃ tacchaṃ atthasaṃhitam, tatra kālaññū tathāgato hoti tassa pañhassa veyyākaraṇāya.

**188.** “Iti kho, cunda, atītānāgatapaccuppannesu dhammesu tathāgato kālavādī [[kālavadī saccavadī \(syā.\)](#)] bhūtavadī atthavadī dhammavadī vinayavadī, tasmā ‘tathāgato’ti vuccati. Yañca kho, cunda, sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭhaṃ sutam mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvicariṃ manasā, sabbaṃ tathāgatena abhisambuddhaṃ, tasmā ‘tathāgato’ti vuccati. Yañca, cunda, rattim tathāgato anuttaram sammāsambodhim abhisambujjhati, yañca rattim anupādisesāya nibbānadhātuyā parinibbāyati, yaṃ etasmiṃ antare bhāsati lapati niddisati. Sabbaṃ taṃ tatheva hoti no aññathā, tasmā ‘tathāgato’ti vuccati. Yathāvādī, cunda, tathāgato tathākārī, yathākārī tathāvādī. Iti yathāvādī tathākārī, yathākārī tathāvādī, tasmā ‘tathāgato’ti vuccati. Sadevake loke, cunda, samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya tathāgato abhibhū anabhibhūto aññadattudaso vasavattī, tasmā ‘tathāgato’ti vuccati.

### Abyākataṭṭhānaṃ

**189.** “Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyum – ‘kiṃ nu kho, āvuso, hoti tathāgato paraṃ maraṇā, idameva saccam moghamañña’nti? Evaṃvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā – ‘abyākataṃ kho, āvuso, bhagavatā – ‘hoti tathāgato paraṃ maraṇā, idameva saccam moghamañña’nti.

“Ṭhānaṃ kho panetaṃ, cunda, vijjati, yaṃ aññatitthiyā paribbājakā evaṃ vadeyyum – ‘kiṃ panāvuso, na hoti tathāgato paraṃ maraṇā, idameva saccam moghamañña’nti? Evaṃvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā – ‘etampi kho, āvuso, bhagavatā abyākataṃ – ‘na hoti

tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’nti.

“Ṭhānaṃ kho panetaṃ, cunda, vijjati, yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ – ‘kiṃ panāvuso, hoti ca na ca hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’nti? Evaṃvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā – ‘abyākataṃ kho etaṃ, āvuso, bhagavatā – ‘hoti ca na ca hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’nti.

“Ṭhānaṃ kho panetaṃ, cunda, vijjati, yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ – ‘kiṃ panāvuso, neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’nti? Evaṃvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā – ‘etampi kho, āvuso, bhagavatā abyākataṃ – ‘neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamañña’’nti.

“Ṭhānaṃ kho panetaṃ, cunda, vijjati, yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ – ‘kasmā panetaṃ, āvuso, samaṇena gotamena abyākata’nti? Evaṃvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā – ‘na hetuṃ, āvuso, atthasaṃhitā na dhammasaṃhitā na ādibrahmacariyakaṃ na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, tasmā taṃ bhagavatā abyākata’nti.

### Byākataṭṭhānaṃ

**190.** “Ṭhānaṃ kho panetaṃ, cunda, vijjati, yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ – ‘kiṃ panāvuso, samaṇena gotamena byākata’nti? Evaṃvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā – ‘idaṃ dukkhanti kho, āvuso, bhagavatā byākataṃ, ayaṃ dukkhasamudayoti kho, āvuso, bhagavatā byākataṃ, ayaṃ dukkhanirodhoti kho, āvuso, bhagavatā byākataṃ, ayaṃ dukkhanirodhagāminī paṭipadāti kho, āvuso, bhagavatā byākata’nti.

“Ṭhānaṃ kho panetaṃ, cunda, vijjati, yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ – ‘kasmā panetaṃ, āvuso, samaṇena gotamena byākata’nti? Evaṃvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā – ‘etañhi, āvuso, atthasaṃhitā, etaṃ dhammasaṃhitā, etaṃ ādibrahmacariyakaṃ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati. Tasmā taṃ bhagavatā byākata’nti.

### Pubbantasahagatadiṭṭhinissayā

**191.** “Yepi te, cunda, pubbantasahagatā diṭṭhinissayā, tepi vo mayā byākata, yathā te byākātabbā. Yathā ca te na byākātabbā, kiṃ vo ahaṃ te tathā [tattha (syā. ka.)] byākarissāmi? Yepi te, cunda, aparantasahagatā diṭṭhinissayā, tepi vo mayā byākata, yathā te byākātabbā. Yathā ca te na byākātabbā, kiṃ vo ahaṃ te tathā byākarissāmi? Katame ca te, cunda, pubbantasahagatā diṭṭhinissayā, ye vo mayā byākata, yathā te byākātabbā. (Yathā ca te na byākātabbā, kiṃ vo ahaṃ te tathā byākarissāmi) [(yathā ca te na byākātabbā) sabbattha]? Santi kho, cunda, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘sassato attā ca loko ca, idameva saccaṃ moghamañña’nti. Santi pana, cunda, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘asassato attā ca loko ca...pe... sassato ca asassato ca attā ca loko ca... neva sassato nāsassato attā ca loko ca... sayamkato attā ca loko ca... paraṃkato attā ca loko ca... sayamkato ca paraṃkato ca attā ca loko ca... asayamkāro aparāmkāro adhiccasaṃuppanno attā ca loko ca, idameva saccaṃ moghamañña’nti. Sassataṃ sukhadukkhaṃ... asassataṃ sukhadukkhaṃ... sassatañca asassatañca sukhadukkhaṃ... nevasassataṃ nāsassataṃ sukhadukkhaṃ... sayamkataṃ sukhadukkhaṃ... paraṃkataṃ sukhadukkhaṃ... sayamkatañca paraṃkatañca sukhadukkhaṃ... asayamkāraṃ aparāmkāraṃ adhiccasaṃuppannaṃ sukhadukkhaṃ, idameva saccaṃ moghamañña’nti.

**192.** “Tatra, cunda, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘sassato attā ca loko ca, idameva saccaṃ moghamañña’nti. Tyāhaṃ upasaṅkamitvā evaṃ vadāmi – ‘atthi nu kho idaṃ, āvuso,



vuccati – “sassato attā ca loko cā”’ti? Yañca kho te evamāhaṃsu – ‘idameva saccam moghamañña’nti. Taṃ tesam nānujānāmi. Taṃ kissa hetu? Aññathāsaññinopi hettha, cunda, santeke sattā. Imāyapi kho ahaṃ, cunda, paññattiyā neva attanā samasamaṃ samanupassāmi kuto bhiyyo. Atha kho ahameva tattha bhiyyo yadidaṃ adhipaññatti.

**193.** “Tatra, cunda, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘asassato attā ca loko ca... pe... sassato ca asassato ca attā ca loko ca... nevasassato nāsassato attā ca loko ca... sayamkato attā ca loko ca... paramkato attā ca loko ca... sayamkato ca paramkato ca attā ca loko ca... asayamkāro aparamkāro adhiccasamuppanno attā ca loko ca... sassataṃ sukhadukkhaṃ... asassataṃ sukhadukkhaṃ... sassatañca asassatañca sukhadukkhaṃ... nevasassataṃ nāsassataṃ sukhadukkhaṃ... sayamkataṃ sukhadukkhaṃ... paramkataṃ sukhadukkhaṃ... sayamkatañca paramkatañca sukhadukkhaṃ... asayamkāraṃ aparamkāraṃ adhiccasamuppannaṃ sukhadukkhaṃ, idameva saccam moghamañña’nti. Tyāhaṃ upasaṅkamitvā evaṃ vadāmi – ‘atthi nu kho idaṃ, āvuso, vuccati – ‘asayamkāraṃ aparamkāraṃ adhiccasamuppannaṃ sukhadukkha’nti? Yañca kho te evamāhaṃsu – ‘idameva saccam moghamañña’nti. Taṃ tesam nānujānāmi. Taṃ kissa hetu? Aññathāsaññinopi hettha, cunda, santeke sattā. Imāyapi kho ahaṃ, cunda, paññattiyā neva attanā samasamaṃ samanupassāmi kuto bhiyyo. Atha kho ahameva tattha bhiyyo yadidaṃ adhipaññatti. Ime kho te, cunda, pubbantasahagatā diṭṭhinissayā, ye vo mayā byākatā, yathā te byākātabbā. Yathā ca te na byākātabbā, kiṃ vo ahaṃ te tathā byākarissāmīti [byākarissāmīti (sī. ka.)]?”

### Aparantasahagatadiṭṭhinissayā

**194.** “Katame ca te, cunda, aparantasahagatā diṭṭhinissayā, ye vo mayā byākatā, yathā te byākātabbā. (Yathā ca te na byākātabbā, kiṃ vo ahaṃ te tathā byākarissāmī) [( ) etthantare pāṭho sabbatthapi paripuṇṇo dissati]? Santi, cunda, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘rūpī attā hoti arogo paraṃ maraṇā, idameva saccam moghamañña’nti. Santi pana, cunda, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘arūpī attā hoti...pe... rūpī ca arūpī ca attā hoti... nevarūpī nārūpī attā hoti... saññī attā hoti... asaññī attā hoti... nevasaññīnāsaññī attā hoti... attā ucchijjati vinassati na hoti paraṃ maraṇā, idameva saccam moghamañña’nti. Tatra, cunda, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘rūpī attā hoti arogo paraṃ maraṇā, idameva saccam moghamañña’nti. Tyāhaṃ upasaṅkamitvā evaṃ vadāmi – ‘atthi nu kho idaṃ, āvuso, vuccati – ‘rūpī attā hoti arogo paraṃ maraṇā’nti? Yañca kho te evamāhaṃsu – ‘idameva saccam moghamañña’nti. Taṃ tesam nānujānāmi. Taṃ kissa hetu? Aññathāsaññinopi hettha, cunda, santeke sattā. Imāyapi kho ahaṃ, cunda, paññattiyā neva attanā samasamaṃ samanupassāmi kuto bhiyyo. Atha kho ahameva tattha bhiyyo yadidaṃ adhipaññatti.

**195.** “Tatra, cunda, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino – ‘arūpī attā hoti...pe... rūpī ca arūpī ca attā hoti... nevarūpīnārūpī attā hoti... saññī attā hoti... asaññī attā hoti... nevasaññīnāsaññī attā hoti... attā ucchijjati vinassati na hoti paraṃ maraṇā, idameva saccam moghamañña’nti. Tyāhaṃ upasaṅkamitvā evaṃ vadāmi – ‘atthi nu kho idaṃ, āvuso, vuccati – ‘attā ucchijjati vinassati na hoti paraṃ maraṇā’nti? Yañca kho te, cunda, evamāhaṃsu – ‘idameva saccam moghamañña’nti. Taṃ tesam nānujānāmi. Taṃ kissa hetu? Aññathāsaññinopi hettha, cunda, santeke sattā. Imāyapi kho ahaṃ, cunda, paññattiyā neva attanā samasamaṃ samanupassāmi, kuto bhiyyo. Atha kho ahameva tattha bhiyyo yadidaṃ adhipaññatti. Ime kho te, cunda, aparantasahagatā diṭṭhinissayā, ye vo mayā byākatā, yathā te byākātabbā. Yathā ca te na byākātabbā, kiṃ vo ahaṃ te tathā byākarissāmīti [byākarissāmīti (sī. ka.)]?”

**196.** “Imesañca, cunda, pubbantasahagatānaṃ diṭṭhinissayānaṃ imesañca aparantasahagatānaṃ diṭṭhinissayānaṃ pahānāya samatikkamāya evaṃ mayā cattāro satipaṭṭhānā desitā paññattā. Katame cattāro? Idha, cunda, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Vedanāsu vedanānupassī...pe... citte cittānupassī... dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. Imesañca cunda,

pubbantasahagatānaṃ diṭṭhinissayānaṃ imesañca aparantasahagatānaṃ diṭṭhinissayānaṃ pahānāya samatikkamāya. Evaṃ mayā ime cattāro satipaṭṭhānā desitā paññattā”ti.

**197.** Tena kho pana samayena āyasmā upavāṇo bhagavato piṭṭhito ṭhito hoti bhagavantam bījayamāno. Atha kho āyasmā upavāṇo bhagavantam etadavoca – “acchariyaṃ, bhante, abbhutam, bhante! Pāsādiko vatāyaṃ, bhante, dhammapariyāyo; supāsādiko vatāyaṃ bhante, dhammapariyāyo, ko nāmāyaṃ bhante dhammapariyāyo”ti? “Tasmātiha tvaṃ, upavāṇa, imaṃ dhammapariyāyaṃ ‘pāsādiko’ tveva naṃ dhārehī”ti. Idamavoca bhagavā. Attamano āyasmā upavāṇo bhagavato bhāsitaṃ abhinandīti.

Pāsādikasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

## 7. Lakkhaṇasuttaṃ

### Dvattiṃsamahāpurisalakkhaṇāni

**198.** Evaṃ me sutam – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi – “bhikkhavo”ti. “Bhaddante”ti [[bhadanteti \(sī. syā. pī.\)](#)] te bhikkhū bhagavato paccassosum. Bhagavā etadavoca –

**199.** “Dvattiṃsimāni, bhikkhave, mahāpurisassa mahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anaññā. Sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā caturanto vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. Tassimāni satta ratanāni bhavanti; seyyathidaṃ, cakkaratanam hatthiratanam assaratanam maṇiratanam itthiratanam gahapatiratanam pariṇāyakaratanameva sattamaṃ. Parosahassam kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. So imaṃ pathaviṃ sāgarapariyantam adaṇḍena asatthena dhammena abhivijjiya ajjhāvasati. Sace kho pana agārasmā anagāriyaṃ pabbajati, arahaṃ hoti sammāsambuddho loke vivaṭṭacchado [[vivaṭṭacchado \(syā. ka.\)](#), [vivattacchado \(sī. pī.\)](#)].

**200.** “Katamāni ca tāni, bhikkhave, dvattiṃsa mahāpurisassa mahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anaññā? Sace agāraṃ ajjhāvasati, rājā hoti cakkavattī...pe... sace kho pana agārasmā anagāriyaṃ pabbajati, arahaṃ hoti sammāsambuddho loke vivaṭṭacchado.

“Idha, bhikkhave, mahāpuriso suppatiṭṭhitapādo hoti. Yampi, bhikkhave, mahāpuriso suppatiṭṭhitapādo hoti, idampi, bhikkhave, mahāpurisassa mahāpurisalakkhaṇam bhavati.

“Puna caparam, bhikkhave, mahāpurisassa heṭṭhāpādatalesu cakkāni jātāni honti saḥassārāni sanemikāni sanābhikāni sabbākāraparipūrāni [[sabbākāraparipūrāni suvibhattantarāni \(sī. pī.\)](#)]. Yampi, bhikkhave, mahāpurisassa heṭṭhāpādatalesu cakkāni jātāni honti saḥassārāni sanemikāni sanābhikāni sabbākāraparipūrāni, idampi, bhikkhave, mahāpurisassa mahāpurisalakkhaṇam bhavati.

“Puna caparam, bhikkhave, mahāpuriso āyatapaṇhi hoti...pe... dīghaṅguli hoti... mudutalunahatthapādo hoti... jālahatthapādo hoti... ussāṅkhapādo hoti... eṇijaṅgho hoti... ṭhitakova anonamanto ubhohi pāṇitalehi jaṇṇukāni parimasati parimajjati... kosohitavatthaguyho hoti... suvaṇṇavaṇṇo hoti kañcanasannibhattaco... sukhumacchavi hoti, sukhumattā chaviyā rajojallam kāye na upalimpati... ekekalomo hoti, ekekāni lomāni lomakūpesu jātāni... uddhaggalomo hoti, uddhaggāni lomāni jātāni nīlāni añjanavaṇṇāni kuṇḍalāvattāni [[kuṇḍalāvattāni \(bahūsu\)](#)] dakkhiṇāvattakajātāni [[dakkhiṇāvattakajātāni \(sī. syā. pī.\)](#)] ... brahmujugatto hoti... sattussado hoti... sīhapubbaddhakāyo hoti... citantaramso [[pitantaramso \(syā.\)](#)] hoti... nigrodhaparimaṇḍalo hoti, yāvatakvassa kāyo tāvatakvassa byāmo yāvatakvassa byāmo tāvatakvassa kāyo... samavaṭṭakkhandho hoti... rasaggasaggī

hoti... sīhahanu hoti... cattālīsadanto hoti ... samadanto hoti... aviraḷadanto hoti... susukkadāṭho hoti... pahūtajivho hoti... brahmassarō hoti karavīkabhāṇī... abhinīlanetto hoti... gopakhumo hoti... uṇṇā bhamukantare jātā hoti, odātā mudutūlasannibhā. Yampi, bhikkhave, mahāpurisassa uṇṇā bhamukantare jātā hoti, odātā mudutūlasannibhā, idampi, bhikkhave, mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.

“Puna caparaṃ, bhikkhave, mahāpuriso uṇḥīsasīso hoti. Yampi, bhikkhave, mahāpuriso uṇḥīsasīso hoti, idampi, bhikkhave, mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.

“Imāni kho tāni, bhikkhave, dvattiṃsa mahāpurisassa mahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anaññā. Sace agāraṃ ajjhāvasati, rājā hoti cakkavattī...pe... sace kho pana agārasmā anagāriyaṃ pabbajati, arahaṃ hoti sammāsambuddho loke vivaṭṭacchado.

“Imāni kho, bhikkhave, dvattiṃsa mahāpurisassa mahāpurisalakkhaṇāni bāhirakāpi isayo dhārenti, no ca kho te jānanti – ‘imassa kammaṃsa kaṭattā idaṃ lakkhaṇaṃ paṭilabhatī’ ti.

### (1) Suppatiṭṭhitapādātālakkhaṇaṃ

**201.** “Yampi, bhikkhave, tathāgato purimaṃ jātimaṃ purimaṃ bhavaṃ purimaṃ nicketaṃ pubbe manussabhūto samāno daḷhasamādāno ahosi kusalesu dhammesu, avatthitasamādāno kāyasucarite vacīsucarite manosucarite dānaṃvibhāge sīlasamādāne uposathupavāse matteyyatāya petteyyatāya sāmāññatāya brahmaññatāya kule jeṭṭhāpacāyitāya aññataraññataresu ca adhikusalesu dhammesu. So tassa kammaṃsa kaṭattā upacittatā ussannattā vipulattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokaṃ upapajjati. So tatha aññe deve dasahi ṭhānehi adhiggaṇhāti dibbena āyunā dibbena vaṇṇena dibbena sukkena dibbena yasena dibbena ādhipeyyena dibbehi rūpehi dibbehi saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi. So tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati. Suppatiṭṭhitapādo hoti. Samaṃ pādaṃ bhūmiyaṃ nikkhipati, samaṃ uddharati, samaṃ sabbāvantehi pādālehi bhūmiṃ phusati.

**202.** “So tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturato vijitāvī janapadatthāvariyappatto sattaratanasamannāgato. Tassimāni satta ratanāni bhavanti; seyyathidaṃ, cakkarataṃ hatthirataṃ assarataṃ maṇirataṃ itthirataṃ gahapatirataṃ pariṇāyakarataṃeva sattamaṃ. Parosahassaṃ kho panassa puttā bhavanti sūrā viraṅgarūpā parasenappamaddanā. So imaṃ pathaviṃ sāgarapariyantaṃ akhilamanimittamaṇṭakaṃ iddhaṃ phītaṃ khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena abhivijjiya ajjhāvasati. Rājā samāno kiṃ labhati? Akkhambhiyo [avikkhambhiyo (sī. pī.)] hoti kenaci manussabhūtena paccatthikena paccāmittena. Rājā samāno idaṃ labhati. “Sace kho pana agārasmā anagāriyaṃ pabbajati, arahaṃ hoti sammāsambuddho loke vivaṭṭacchado. Buddho samāno kiṃ labhati? Akkhambhiyo hoti abbhantarehi vā bāhirehi vā paccatthikehi paccāmittehi rāgena vā dosena vā mohena vā samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ. Buddho samāno idaṃ labhati”. Etamatthaṃ bhagavā avoca.

**203.** Tatthetaṃ vuccati –

“Sacce ca dhamme ca dame ca saṃyame,  
Soceyyasīlāyuposathesu ca;  
Dāne ahimsāya asāhase rato,  
Daḷhaṃ samādāya samattamācari [samantamācari (syā. ka.)].

“So tena kammaṃsa divaṃ samakkami [apakkami (syā. ka.)],  
Sukhaṇca khiḍḍaratiyo ca anvabhi [aṃnvabhi (tīkā)];

Tato cavitvā punarāgato idha,  
Samehi pādehi phusī vasundharam.

“Byākamsu veyyañjanikā samāgatā,  
Samappatiṭṭhassa na hoti khambhanā;  
Gihissa vā pabbajitassa vā puna [pana (syā.)],  
Taṃ lakkhaṇaṃ bhavati tadatthajotakaṃ.

“Akkhambhiyo hoti agāramāvasaṃ,  
Parābhibhū sattubhi nappamaddano;  
Manussabhūtenidha hoti kenaci,  
Akkhambhiyo tassa phalena kammuno.

“Sace ca pabbajjamupeti tādiso,  
Nekkhammachandābhirato vicakkhaṇo;  
Aggo na so gacchati jātu khambhanaṃ,  
Naruttamo esa hi tassa dhammatā”ti.

## (2) Pādatalacakkalakkhaṇaṃ

**204.** “Yampi, bhikkhave, tathāgato purimaṃ jātīṃ purimaṃ bhavaṃ purimaṃ nicketaṃ pubbe manussabhūto samāno bahujaṇassa sukhāvaho ahosi, ubbegauttāsabhayaṃ apanuditā, dhammikañca rakkhāvaraṇaguttiṃ saṃvidhātā, saparivārañca dānaṃ adāsi. So tassa kammaṃsa kaṭattā upacittā ussannattā vipulattā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjati...pe... so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati. Heṭṭhāpādātesu cakkāni jātāni honti saḥassārāni sanemikāni sanābhikāni sabbākāraparipūrāni suvibhattantarāni.

“So tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī...pe... rājā samāno kiṃ labhati? Mahāparivāro hoti; mahāssa honti parivārā brāhmaṇagahapatikā negamajānapadā gaṇakamahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā. Rājā samāno idaṃ labhati. Sace kho pana agārasmā anagāriyaṃ pabbajati, arahaṃ hoti sammāsambuddho loke vivaṭṭacchado. Buddho samāno kiṃ labhati? Mahāparivāro hoti; mahāssa honti parivārā bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā. Buddho samāno idaṃ labhati”. Etamatthaṃ bhagavā avoca.

**205.** Tatthetaṃ vuccati –

“Pure puratthā purimāsu jātisu,  
Manussabhūto bahuṇaṃ sukhāvaho;  
Ubbhegauttāsabhayāpanūdano,  
Guttīsu rakkhāvaraṇesu ussuko.

“So tena kammena divaṃ samakkami,  
Sukhañca khiḍḍaratiyo ca anvabhi;  
Tato cavitvā punarāgato idha,  
Cakkāni pādesu duvesu vindati.

“Samantanemīni saḥassarāni ca,  
Byākamsu veyyañjanikā samāgatā;  
Disvā kumāraṃ satapuññalakkhaṇaṃ,  
Parivāravā hessati sattumaddano.

Tathā hī cakkāni samantanemini,  
 Sace na pabbajjamupeti tādiso;  
 Vatteti cakkam pathaviṃ pasāsati,  
 Tassānuyantādha [tassānuyuttā idha (sī. pī.), tassānuyantā idha (syā. ka.)] bhavanti khattiyā.

“Mahāyasaṃ saṃparivārayanti naṃ,  
 Sace ca pabbajjamupeti tādiso;  
 Nekkhammachandābhirato vicakkhaṇo,  
 Devāmanussāsurasakkarakkhasā [sattarakkhasā (ka.) sī. syāaṭṭhakathā oloketabbā].

“Gandhabbanāgā vihaḡā catuppadā,  
 Anuttaraṃ devamanussapūjitaṃ;  
 Mahāyasaṃ saṃparivārayanti na’nti.

### (3-5) Āyatapaṇhitādītilakkhaṇaṃ

**206.** “Yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ nīketaṃ pubbe manussabhūto samāno pāṇātipātaṃ pahāya pāṇātipātā paṭivirato ahosi nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī vihāsi. So tassa kammaṃ kaṭattā upacitattā ussannattā vipulattā...pe... so tato cuto itthattaṃ āgato samāno imāni tīṇi mahāpurisalakkhaṇāni paṭilabhati. Āyatapaṇhi ca hoti, dīghaṅguli ca brahmujugatto ca.

“So tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī...pe... rājā samāno kiṃ labhati? Dīghāyuko hoti ciraṭṭhitiko, dīghamāyumaṃ pāleti, na sakkā hoti antarā jīvitā voropetumaṃ kenaci manussabhūtena paccatthikena paccāmittena. Rājā samāno idaṃ labhati... buddho samāno kiṃ labhati? Dīghāyuko hoti ciraṭṭhitiko, dīghamāyumaṃ pāleti, na sakkā hoti antarā jīvitā voropetumaṃ paccatthikehi paccāmittehi samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ. Buddho samāno idaṃ labhati’’. Etamatthaṃ bhagavā avoca.

**207.** Tatthetaṃ vuccati –

“Māraṇavadhabhayattano [maraṇavadhabhayattano (sī. pī. ka.), maraṇavadhabhayamattano (syā.)] vīditvā,  
 Paṭivirato paraṃ māraṇāyahosi;  
 Tena sucaritena saggamagamā [tena so sucaritena saggamagamāsi (syā.)],  
 Sukataphalavipākamanubhosi.

“Caviya punaridhāgato samāno,  
 Paṭilabhati idha tīṇi lakkhaṇāni;  
 Bhavati vipuladīghapāsaṇhiko,  
 Brahmāva suju subho sujātagatto.

“Subhujo susu susaṇṭhito sujāto,  
 Mudatalunaṅgulyassa honti;  
 Dīghā tībhi purisavaraggaḡalakkhaṇehi,  
 Cirayapanāya [cirayāpanāya (syā.)] kumāramādisanti.

“Bhavati yadi gihī ciraṃ yapeti,  
 Cirataraṃ pabbajati yadi tato hi;  
 Yāpayati ca vasiddhibhāvanāya,  
 Iti dīghāyukatāya taṃ nimitta’nti.

### (6) Sattussadatālakkaṇaṃ

**208.** “Yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ nicketaṃ pubbe manussabhūto samāno dātā ahoṣi paṇītānaṃ rasiṭānaṃ khādanīyānaṃ bhojanīyānaṃ sāyanīyānaṃ lehanīyānaṃ pānānaṃ. So tassa kammaṣa kaṭattā...pe... so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati, sattussado hoti, sattassa ussādā honti; ubhosu hatthesu ussādā honti, ubhosu pādesu ussādā honti, ubhosu aṃsakūṭesu ussādā honti, khandhe ussado hoti.

“So tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī...pe... rājā samāno kiṃ labhati? Lābhī hoti paṇītānaṃ rasiṭānaṃ khādanīyānaṃ bhojanīyānaṃ sāyanīyānaṃ lehanīyānaṃ pānānaṃ. Rājā samāno idaṃ labhati... buddho samāno kiṃ labhati? Lābhī hoti paṇītānaṃ rasiṭānaṃ khādanīyānaṃ bhojanīyānaṃ sāyanīyānaṃ lehanīyānaṃ pānānaṃ. Buddho samāno idaṃ labhati”. Etamatthaṃ bhagavā avoca.

**209.** Tatthetaṃ vuccati –

“Khajjabhojjamatha leyya sāyiyānaṃ,  
Uttamaggarasadāyako ahu;  
Tena so sucaritena kammunā,  
Nandane ciramabhippamodati.

“Satta cussade idhādhigacchati,  
Hatthapādāmodutañca vindati;  
Āhu byañjananimittakovidā,  
Khajjabhojjarasalābhitāya naṃ.

“Yaṃ gihissapi [na taṃ gihissāpi (syā.)] tadatthajotakaṃ,  
Pabbajjampi ca tadādhigacchati;  
Khajjabhojjarasalābhiruttamaṃ,  
Āhu sabbagihibandhanacchida”nti.

### (7-8) Karacaraṇamudujālatālakkaṇāni

**210.** “Yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ nicketaṃ pubbe manussabhūto samāno catūhi saṅgahavatthūhi janaṃ saṅgāhako ahoṣi – dānena peyyavajjena [piyavācena (syā. ka.)] atthacariyāya samānattatāya. So tassa kammaṣa kaṭattā...pe... so tato cuto itthattaṃ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati. Mudutalunahatthapādo ca hoti jālahatthapādo ca.

“So tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī...pe... rājā samāno kiṃ labhati? Susaṅgahitaparijano hoti, susaṅgahitāssa honti brāhmaṇagahapatikā negamajānapadā gaṇakamahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā. Rājā samāno idaṃ labhati... buddho samāno kiṃ labhati? Susaṅgahitaparijano hoti, susaṅgahitāssa honti bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā. Buddho samāno idaṃ labhati”. Etamatthaṃ bhagavā avoca.

**211.** Tatthetaṃ vuccati –

“Dānampi catthacariyatañca [dānampi ca atthacariyatampi ca (sī. pī.)],  
Piyavāditañca samānattatañca [piyavadatañca samānachadatañca (sī. pī.)];  
Kariyacariyasusaṅgahaṃ bahūnaṃ,

Anavamatena guṇena yāti saggam.

“Caviya punaridhāgato samāno,  
Karacaraṇamudutañca jālino ca;  
Atirucirasuvaggudassaneyyam,  
Paṭilabhāti daharo susu kumāro.

“Bhavati pariyanassavo vidheyyo,  
Mahimaṃ āvasito susaṅgahito;  
Piyavadū hitasukhataṃ jigāsamāno [jigim samāno (sī. syā. pī.)],  
Abhirucitāni guṇāni ācarati.

“Yadi ca jahati sabbakāmabhogaṃ,  
Kathayati dhammakathaṃ jino janassa;  
Vacanapaṭikarassābhippasannā,  
Sutvāna dhammānudhammamācarantī”ti.

### (9-10) Ussaṅkhapādauddhaggalomatālakkaṇāni

**212.** “Yampi, bhikkhave, tathāgato purimaṃ jātimaṃ purimaṃ bhavaṃ purimaṃ nicketaṃ pubbe manussabhūto samāno [samāno bahuno janassa (sī. pī.)] atthūpasamhitam dhammūpasamhitam vācam bhāsita ahoṣi, bahujanaṃ nidaṃsesi, paṇīnaṃ hitasukhāvaho dhammayāgī. So tassa kammaṃsa kaṭattā... pe... so tato cuto itthattaṃ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhāti. Ussaṅkhapādo ca hoti, uddhaggalomo ca.

“So tehi lakkhaṇehi samannāgato, sace agāraṃ ajjhāvasati, rājā hoti cakkavattī...pe... rājā samāno kiṃ labhati? Aggo ca hoti seṭṭho ca pāmokkho ca uttamo ca pavaro ca kāmabhogīnaṃ. Rājā samāno idaṃ labhati... buddho samāno kiṃ labhati? Aggo ca hoti seṭṭho ca pāmokkho ca uttamo ca pavaro ca sabbasattānaṃ. Buddho samāno idaṃ labhati”. Etamatthaṃ bhagavā avoca.

**213.** Tatthetaṃ vuccati –

“Atthadhammasahitaṃ [atthadhammasamhitam (ka. sī. pī.), atthadhammupasamhitam (ka.)] pure giraṃ,  
Erayaṃ bahujanaṃ nidaṃsayi;  
Paṇīnaṃ hitasukhāvaho ahu,  
Dhammayāgamayajī [dhammayāgaṃ assaji (ka.)] amaccharī.

“Tena so sucaritena kammunā,  
Suggatiṃ vajati tattha modati;  
Lakkhaṇāni ca duve idhāgato,  
Uttamappamukhatāya [uttamasukhatāya (syā.), uttamapamukhatāya (ka.)] vindati.

“Ubbhamuppatitalomavā saso,  
Pādagaṇṭhirahu sādhusaṅgahitā;  
Maṃsalohitācitā tacotthatā,  
Uparicaraṇasobhanā [uparijānusobhanā (syā.), upari ca pana sobhanā (sī. pī.)] ahu.

“Gehamāvasati ce tathāvidho,  
Aggataṃ vajati kāmabhogīnaṃ;  
Tena uttaritaro na vijjati,

Jambudīpamabhibhuyya iriyati.

“Pabbajampi ca anomanikkamo,  
Aggataṃ vajati sabbapāṇinaṃ;  
Tena uttaritaro na vijjati,  
Sabbalokamabhibhuyya viharatī”’ti.

### (11) Eñijaṅghalakkhaṇaṃ

214. “Yampi, bhikkhave, tathāgato purimaṃ jātimaṃ purimaṃ bhavaṃ purimaṃ nicketaṃ pubbe manussabhūto samāno sakkaccaṃ vācetaṃ ahosi sippaṃ vā vijjaṃ vā caraṇaṃ vā kammaṃ vā – ‘kiṃ tīme khippaṃ vijāneyyumaṃ, khippaṃ paṭipajjeyyumaṃ, na ciraṃ kilisseyyu’nti. So tassa kammaṃ kaṭattā...pe... so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati. Eñijaṅgho hoti.

“So tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī...pe... rājā samāno kiṃ labhati? Yāni tāni rājārahāni rājaṅgāni rājūpabhogāni rājānucchavikāni tāni khippaṃ paṭilabhati. Rājā samāno idaṃ labhati... buddho samāno kiṃ labhati? Yāni tāni samaṇārahāni samaṇaṅgāni samaṇūpabhogāni samaṇānucchavikāni, tāni khippaṃ paṭilabhati. Buddho samāno idaṃ labhati”’.

Etamattaṃ bhagavā avoca.

215. Tatthetaṃ vuccati –

“Sippesu vijjācaraṇesu kammesu [kammaṃ (sī. pī.)],  
Kathaṃ vijāneyyumaṃ [vijāneyya (sī. pī.), vijāneyyu (syā.)] lahunti icchati;  
Yadūpaghātāya na hoti kassaci,  
Vāceti khippaṃ na ciraṃ kilissati.

“Taṃ kammaṃ katvā kusalaṃ sukhudrayaṃ [sukhindriyaṃ (ka.)],  
Jaṅghā manuññā labhate susaṅghitā;  
Vaṭṭā sujātā anupubbamuggatā,  
Uddhaggalomā sukhumattacotthātā.

“Eṇeyyaṅghoti tamāhu puggalaṃ,  
Sampattiyā khippamidhāhu [khippamidāhu (?)] lakkhaṇaṃ;  
Gehānulomāni yadābhikaṅkhati,  
Apabbajaṃ khippamidhādhiḡacchati [khippamidādhigacchati (?)].

“Sace ca pabbajjamupeti tādiso,  
Nekkhammachandābhirato vicakkhaṇo;  
Anucchavikassa yadānulomikaṃ,  
Taṃ vindati khippamanomavikkamo [nikkamo (sī. syā. pī.)]’ti.

### (12) Sukhumacchavilakkhaṇaṃ

216. “Yampi, bhikkhave, tathāgato purimaṃ jātimaṃ purimaṃ bhavaṃ purimaṃ nicketaṃ pubbe manussabhūto samāno samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamitvā paripucchitā ahosi – ‘kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ, kiṃ sāvajjaṃ, kiṃ anavajjaṃ, kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ, kiṃ me karīyamānaṃ dīgharattaṃ ahitāya dukkhāya assa, kiṃ vā pana me karīyamānaṃ dīgharattaṃ hitāya sukhāya assā’ti. So tassa kammaṃ kaṭattā...pe... so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati. Sukhumacchavi hoti, sukhumattā chaviyā rajojallaṃ kāye na



upalimpati.

“So tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī...pe... rājā samāno kiṃ labhati? Mahāpañño hoti, nāssa hoti koci paññāya sadiso vā seṭṭho vā kāmabhogīnaṃ. Rājā samāno idaṃ labhati... buddho samāno kiṃ labhati? Mahāpañño hoti puthupañño hāsapañño [hāsupañño (sī. pī.)] javanapañño tikkhapañño nibbedhikapañño, nāssa hoti koci paññāya sadiso vā seṭṭho vā sabbasattānaṃ. Buddho samāno idaṃ labhati”. Etamatthaṃ bhagavā avoca.

217. Tatthetaṃ vuccati –

“Pure puratthā purimāsu jātisu,  
Aññātukāmo paripucchitā ahu;  
Sussūsitā pabbajitaṃ upāsītā,  
Atthantaro atthakathaṃ nisāmayi.

“Paññāpaṭilābhagatena [paññāpaṭilābhakatena (sī. pī.)] ṭikā oloketabbā] kammunā,  
Manussabhūto sukhumacchavī ahu;  
Byākaṃsu uppādanimitakovidā,  
Sukhumāni atthāni avecca dakkhiti.

“Sace na pabbajjamupeti tādiso,  
Vatteti cakkam pathaviṃ pasāsati;  
Atthānusiṭṭhīsu pariggahesu ca,  
Na tena seyyo sadiso ca vijjati.

“Sace ca pabbajjamupeti tādiso,  
Nekkhammachandābhirato vicakkhaṇo;  
Paññāvisiṭṭhaṃ labhate anuttaraṃ,  
Pappoti bodhiṃ varabhūrimedhaso”ti.

### (13) Suvanṇavaṇṇalakkhaṇaṃ

218. “Yampi, bhikkhave, tathāgato purimaṃ jātīṃ purimaṃ bhavaṃ purimaṃ nicketaṃ pubbe manussabhūto samāno akkodhano ahosi anupāyāsabahulo, bahumpi vutto samāno nābhisaṃjji na kuppi na byāpajji na patitthīyi, na kopaṇca dosaṇca appaccayaṇca pātvākāsi. Dātā ca ahosi sukhumānaṃ mudukānaṃ attharaṇānaṃ pāvuraṇānaṃ [pāvuraṇānaṃ (sī. syā. pī.)] khomasukhumānaṃ kappāsikasukhumānaṃ koseyyasukhumānaṃ kambalasukhumānaṃ. So tassa kammaṃ kaṭattā upacitattā...pe... so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati. Suvanṇavaṇṇo hoti kañcanasannibhattaco.

“So tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī...pe... rājā samāno kiṃ labhati? Lābhī hoti sukhumānaṃ mudukānaṃ attharaṇānaṃ pāvuraṇānaṃ khomasukhumānaṃ kappāsikasukhumānaṃ koseyyasukhumānaṃ kambalasukhumānaṃ. Rājā samāno idaṃ labhati... buddho samāno kiṃ labhati? Lābhī hoti sukhumānaṃ mudukānaṃ attharaṇānaṃ pāvuraṇānaṃ khomasukhumānaṃ kappāsikasukhumānaṃ koseyyasukhumānaṃ kambalasukhumānaṃ. Buddho samāno idaṃ labhati”. Etamatthaṃ bhagavā avoca.

219. Tatthetaṃ vuccati –

“Akkodhaṇca adhiṭṭhahi adāsi [adāsi ca (sī. pī.)],  
Dānaṇca vatthāni sukhumāni succhavīni;

Purimatarabhava ðhito abhivissaji,  
Mahimiva suro abhivassam.

“Tam katvāna ito cuto dibbam,  
Upapajji [upapajja (sī. pī.)] sukataphalavipākamanubhutvā;  
Kanakatanusannibho idhābhibhavati,  
Suravarataroriva indo.

“Gehañcāvasati naro apabbajja,  
Miccam mahatimahiṃ anusāsati [pasāsati (syā.)];  
Pasayha sahidha sattaratanam [pasayha abhivasana-varataram (sī. pī.)],  
Paṭilabhati vimala [vipula (syā.), vipulam (sī. pī.)] sukhumacchaviṃ suciñca.

“Lābhī acchādanavatthamokkhapāvuraṇānam,  
Bhavati yadi anāgāriyataṃ upeti;  
Sahito [suhita (syā.), sa hi (sī. pī.)] purimakataphalam anubhavati,  
Na bhavati katassa panāso”ti.

#### (14) Kosohitavattthaguyhalakkhaṇam

**220.** Yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ nicketaṃ pubbe manussabhūto samāno cirappanaṭṭhe sucirappavāsino ñātimitte suhajje sakhino samānetā ahoṣi. Mātarampi puttana samānetā ahoṣi, puttampi mātaraṃ samānetā ahoṣi, pītarampi puttana samānetā ahoṣi, puttampi pītaraṃ samānetā ahoṣi, bhātarampi bhātaraṃ samānetā ahoṣi, bhātarampi bhaginiyā samānetā ahoṣi, bhaginimpi bhātaraṃ samānetā ahoṣi, bhaginimpi bhaginiyā samānetā ahoṣi, samaṅgikatvā [samaggiṃ katvā (sī. syā. pī.)] ca abbhanumoditā ahoṣi. So tassa kammaṣa kaṭattā...pe... so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇam paṭilabhati – kosohitavattthaguyho hoti.

“So tena lakkhaṇena samannāgato sace agāram ajjhāvasati, rājā hoti cakkavattī...pe... rājā samāno kiṃ labhati? Pahūtaputto hoti, parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. Rājā samāno idaṃ labhati... buddho samāno kiṃ labhati? Pahūtaputto hoti, anekasahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā. Buddho samāno idaṃ labhati”. Etamatthaṃ bhagavā avoca.

**221.** Tatthetaṃ vuccati –

“Pure puratthā purimāsu jātisu,  
Cirappanaṭṭhe sucirappavāsino;  
Ñātī suhajje sakhino samānayaṃ,  
Samaṅgikatvā anumoditā ahu.

“So tena [sa tena (ka.)] kammaṣa divaṃ samakkami,  
Sukhañca khiḍḍaratiyo ca anvabhi;  
Tato cavitvā punarāgato idha,  
Kosohitaṃ vindati vatthachādiyaṃ.

“Pahūtaputto bhavati tathāvidho,  
Parosahassañca [parosahassassa (sī. pī.)] bhavanti atrajā;  
Sūrā ca vīrā ca [sūrā ca vīraṅgarūpā (ka.)] amittatāpanā,  
Gihissa pītiṃjananā piyaṃvadā.

“Bahūtarā pabbajitassa iriyato,  
Bhavanti puttā vacanānusārino;  
Gihissa vā pabbajitassa vā puna,  
Taṃ lakkhaṇaṃ jāyati tadatthajotaka”nti.

Paṭhamabhāṇavāro niṭṭhito.

### (15-16) Parimaṇḍalaanonamajaṇṇuparimasanalakkhaṇāni

222. “Yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ nicketaṃ pubbe manussabhūto samāno mahājanasaṅgahaṃ [mahājanasaṅgāhakaṃ (ka.)] samekkhamāno [samapekkhamāno (ka.)] samaṃ jānāti sāmaṃ jānāti, purisaṃ jānāti purisavisesaṃ jānāti – ‘ayamidamarahati ayamidamarahati’ ti tattha tattha purisavisesakaro ahosi. So tassa kammaṃ kaṭattā... pe... so tato cuto itthattaṃ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati. Nigrodha parimaṇḍalo ca hoti, ṭhitakoyeva ca anonamanto ubhoḥi pāṇitalehi jaṇṇukāni parimasati parimajjati.

“So tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī...pe... rājā samāno kiṃ labhati? Aḍḍho hoti mahaddhano mahābhogo pahūtājātarūparaḷato pahūtavittūpakaraṇo pahūtadhanadhañño paripuṇṇakosakoṭṭhāgāro. Rājā samāno idaṃ labhati...pe... buddho samāno kiṃ labhati? Aḍḍho hoti mahaddhano mahābhogo. Tassimāni dhanāni honti, seyyathidaṃ, saddhādhanaṃ sīladhanaṃ hiridhanaṃ ottappadhanaṃ sutadhanaṃ cāgadhanaṃ paññadhanaṃ. Buddho samāno idaṃ labhati”. Etamatthaṃ bhagavā avoca.

223. Tatthetaṃ vuccati –

“Tuliyā paṭivicaya cintayitvā,  
Mahājanasaṅgahaṃ [mahājanaṃ saṅgāhakaṃ (ka.)] samekkhamāno;  
Ayamidamarahati tattha tattha,  
Purisavisesakaro pure ahosi.

“Mahiṅca pana [samā ca pana (syā.), sa hi ca pana (sī. pī.)] ṭhito anonamanto,  
Phusati karehi ubhoḥi jaṇṇukāni;  
Mahiruhaparimaṇḍalo ahosi,  
Sucaritakammavipākasesakena.

“Bahuvividhanimittalakkhaṇaññū,  
Atinipuṇā manujā byākariṃsu;  
Bahuvividhā gihīnaṃ arahāni,  
Paṭilabhati daharo susu kumāro.

“Idha ca mahīpatissa kāmabhogī,  
Ghipatirūpakā bahū bhavanti;  
Yadī ca jahati sabbakāmabhogaṃ,  
Labhati anuttaraṃ uttamadhanagga”nti.

### (17-19) Sīhapubbaddhakāyādītilakkhaṇaṃ

224. “Yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ nicketaṃ pubbe manussabhūto samāno bahujanassa atthakāmo ahosi hitakāmo phāsukāmo yogakkhemakāmo – ‘kintime saddhāya vaḍḍheyyuṃ, sīlena vaḍḍheyyuṃ, sutena vaḍḍheyyuṃ [sutena vaḍḍheyyuṃ, buddhiyā vaḍḍheyyuṃ (syā.)], cāgena vaḍḍheyyuṃ, dhammena vaḍḍheyyuṃ, paññāya vaḍḍheyyuṃ,

dhanadhaññaena vaḍḍheyyuṃ, khattavatthunā vaḍḍheyyuṃ, dvipadacatuppadehi vaḍḍheyyuṃ, puttadārehi vaḍḍheyyuṃ, dāsakammakaraporisehi vaḍḍheyyuṃ, ñātīhi vaḍḍheyyuṃ, mittehi vaḍḍheyyuṃ, bandhavehi vaḍḍheyyu’nti. So tassa kammassa kaṭattā...pe... so tato cuto itthattaṃ āgato samāno imāni tīṇi mahāpurisalakkhaṇāni paṭilabhati. Sīhapubbaddhakāyo ca hoti citantaraṃso ca samavaṭṭakkhandho ca.

“So tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī...pe... rājā samāno kiṃ labhati? Aparihānadhammo hoti, na parihāyati dhanadhaññaena khattavatthunā dvipadacatuppadehi puttadārehi dāsakammakaraporisehi ñātīhi mittehi bandhavehi, na parihāyati sabbasampattiyā. Rājā samāno idaṃ labhati... buddho samāno kiṃ labhati? Aparihānadhammo hoti, na parihāyati saddhāya sīlena sutena cāgena paññāya, na parihāyati sabbasampattiyā. Buddho samāno idaṃ labhati”. Etamatthaṃ bhagavā avoca.

## 225. Tatthetaṃ vuccati –

“Saddhāya sīlena sutena buddhiyā,  
Cāgena dhammena bahūhi sādhuhi;  
Dhanena dhaññaena ca khattavatthunā,  
Puttehi dārehi catuppadehi ca.

“Ñātīhi mittehi ca bandhavehi ca,  
Balena vaṇṇena sukkena cūbhayaṃ;  
Kathaṃ na hāyeyyuṃ pareti icchati,  
Atthassa middhī ca [idaṃ samiddhañca (ka.), addhaṃ samiddhañca (syā.)] panābhikaṅkhati.

“Sa sīhapubbaddhasusaṅṭhito ahu,  
Samavaṭṭakkhandho ca citantaraṃso;  
Pubbe suciṇṇena katena kammunā,  
Ahāniyaṃ pubbanimittamassa taṃ.

“Gihīpi dhaññaena dhanena vaḍḍhati,  
Puttehi dārehi catuppadehi ca;  
Akiñcano pabbajito anuttaraṃ,  
Pappoti bodhiṃ asahānadhammata’nti [sambodhimahānadhammatanti (syā. ka.) tīkā  
oloketabbā].

## (20) Rasaggasaggitālakkhaṇaṃ

226. “Yampi, bhikkhave, tathāgato purimaṃ jātimaṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno sattānaṃ aviheṭhakaajātiko ahosi pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā. So tassa kammassa kaṭattā upacitattā...pe... so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati, rasaggasaggī hoti, uddhaggāssa rasaharaṇīyo gīvāya jātā honti samābhivāhiniyo [samavāharasaharaṇīyo (syā.)].

“So tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī...pe... rājā samāno kiṃ labhati? Appābādho hoti appātaṅko, samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya. Rājā samāno idaṃ labhati... buddho samāno kiṃ labhati? Appābādho hoti appātaṅko samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya. Buddho samāno idaṃ labhati”. Etamatthaṃ bhagavā avoca.

## 227. Tatthetaṃ vuccati –

“Na pāṇidaṇḍehi panātha leḍḍunā,  
 Sattkena vā maraṇavadhena [māraṇavadhena (ka.)] vā pana;  
 Ubbāḍhanāya paritajjanāya vā,  
 Na heṭṭhayī janatamaheṭṭhako ahu.

“Teneva so sugatimupecca modati,  
 Sukhapphalaṃ kariya sukhāni vindati;  
 Samojaṣā [sampajjaṣā (sī. pī.), pāmuṇjaṣā (syā.), sāmañca sā (ka.)] rasaharaṇī susaṇṭhitā,  
 Idhāgato labhati rasaggasaggitaṃ.

“Tenāhu naṃ atinipuṇā vicakkhaṇā,  
 Ayaṃ naro sukhabahulo bhavissati;  
 Gihissa vā pabbajitassa vā puna [pana (syā.)],  
 Taṃ lakkhaṇaṃ bhavati tadatthajotaka’’nti.

### (21-22) Abhinīlanettaḡopakhumalakkhaṇāni

**228.** “Yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ nikaṃ pubbe manussabhūto samāno na ca viṣaṭaṃ, na ca viṣāci [na ca viṣācitaṃ (sī. pī.), na ca viṣāvi (syā.)], na ca pana viceyya pekkhitā, ujaṃ tathā paṣaṭamujumano, piyacakkhunā bahujaṇaṃ udikkhitā ahoṣi. So tassa kammaṣa kaṭattā...pe... so tato cuto itthattaṃ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati. Abhinīlanettaḡo ca hoti ḡopakhumo ca.

“So tehi lakkhaṇehi samannāgato, sace agāraṃ ajjhāvasati, rājā hoti cakkavattī...pe... rājā samāno kiṃ labhati? Piyadassano hoti bahuno janassa, piyo hoti manāpo brāhmaṇaḡahapatikānaṃ negamaḡānapadānaṃ ḡaṇakamahāmatānaṃ anikaṭṭhānaṃ dovārikānaṃ amaccānaṃ pārisajjaṇaṃ rājūnaṃ bhogiyānaṃ kumārānaṃ. Rājā samāno idaṃ labhati...pe... buddho samāno kiṃ labhati? Piyadassano hoti bahuno janassa, piyo hoti manāpo bhikkhūnaṃ bhikkhunīnaṃ upāsaḡānaṃ upāsaḡānaṃ devānaṃ manussānaṃ asurānaṃ nāḡānaṃ gandhabbānaṃ. Buddho samāno idaṃ labhati’’. Etamatthaṃ bhagavā avoca.

**229.** Tatthetaṃ vuccati –

“Na ca viṣaṭaṃ na ca viṣāci [viṣācitaṃ (sī. pī.), viṣāvi (syā.)], na ca pana viceyyapekkhitā;  
 Ujaṃ tathā paṣaṭamujumano, piyacakkhunā bahujaṇaṃ udikkhitā.

“Sugatīsu so phalavipākaṃ,  
 Anubhavati tattha modati;  
 Idha ca pana bhavati ḡopakhumo,  
 Abhinīlanettaṇayano sudassano.

“Abhiyogino ca nipuṇā,  
 Bahū pana nimittakovidā;  
 Sukhumanayanakusalā manujā,  
 Piyadassanoti abhiniddisanti naṃ.

“Piyadassano gihīpi santo ca,  
 Bhavati bahujaṇapiyāyito;  
 Yadi ca na bhavati gihī samaṇo hoti,  
 Piyo bahūnaṃ sokaṇāsaṇo’’ti.

### (23) Uṇhīsasīsalakkaṇaṃ

**230.** “Yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ nicketaṃ pubbe manussabhūto samāno bahujanapubbaṅgamo ahosi kusalesu dhammesu bahujanapāmokkho kāyasucarite vacīsucarite manosucarite dānasamvibhāge sīlasamādāne uposathupavāse mattheyyatāya pettheyyatāya sāmaññatāya brahmaññatāya kule jetṭhāpacāyitāya aññataraññataresu ca adhikusalesu dhammesu. So tassa kammaṃ kaṭattā...pe... so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati – uṇhīsasīso hoti.

“So tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī...pe... rājā samāno kiṃ labhati? Mahāssa jano anvāyiko hoti, brāhmaṇagahapatikā negamajānapadā gaṇakamahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā. Rājā samāno idaṃ labhati... buddho samāno kiṃ labhati? Mahāssa jano anvāyiko hoti, bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā. Buddho samāno idaṃ labhati”. Etamatthaṃ bhagavā avoca.

**231.** Tatthetaṃ vuccati –

“Pubbaṅgamo sucaritesu ahu,  
Dhammesu dhammacariyābhirato;  
Anvāyiko bahujanassa ahu,  
Saggesu vedayittha puññaphalaṃ.

“Veditvā so sucaritassa phalaṃ,  
Uṇhīsasīsattamidhajjhagamā;  
Byākamsu byañjananimittadharā,  
Pubbaṅgamo bahujanaṃ hessati.

“Paṭibhogiyā manujesu idha,  
Pubbeva tassa abhiharanti tadā;  
Yadi khattiyo bhavati bhūmipati,  
Paṭihāraṃ bahujanaṃ labhati.

“Atha cepi pabbajati so manujo,  
Dhammesu hoti paguṇo visavī;  
Tassānusāsaniguṇābhirato,  
Anvāyiko bahujanaṃ bhavati”’ti.

### (24-25) Ekekalomatāuṇṇālakkhaṇāni

**232.** “Yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ nicketaṃ pubbe manussabhūto samāno musāvādaṃ pahāya musāvādā paṭivirato ahosi, saccavādī saccasandho theto paccayiko avisaṃvādako lokassa. So tassa kammaṃ kaṭattā upacitattā...pe... so tato cuto itthattaṃ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati. Ekekalomo ca hoti, uṇṇā ca bhamukantare jātā hoti odātā mudutūlasannibhā.

“So tehi lakkhaṇehi samannāgato, sace agāraṃ ajjhāvasati, rājā hoti cakkavattī...pe... rājā samāno kiṃ labhati? Mahāssa jano upavattati, brāhmaṇagahapatikā negamajānapadā gaṇakamahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā. Rājā samāno idaṃ labhati... buddho samāno kiṃ labhati? Mahāssa jano upavattati, bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā. Buddho samāno idaṃ labhati”. Etamatthaṃ bhagavā avoca.

233. Tatthetaṃ vuccati –

“Saccappaṭiñño purimāsu jātisu,  
Advejjhavāco alikaṃ vivajjayi;  
Na so visaṃvādayitāpi kassaci,  
Bhūtena tacchena tathena bhāsaya [tosaya (sī. pī.)].

“Setā susukkā mudutūlasannibhā,  
Uṇṇā sujātā [uṇṇāssa jātā (ka. sī.)] bhamukantare ahu;  
Na lomakūpesu duve ajāyisuṃ,  
Ekekalomūpacitaṅgavā ahu.

“Taṃ lakkhaṇaññū bahavo samāgatā,  
Byākaṃsu uppādanimitakovidā;  
Uṇṇā ca lomā ca yathā susaṅṅhitā,  
Upavattatī īdisakaṃ bahujjano.

“Gihimpi santaṃ upavattatī jano,  
Bahu puratthāpakatena kammunā;  
Akiñcanaṃ pabbajitaṃ anuttaraṃ,  
Buddhampi santaṃ upavattati jano”ti.

### (26-27) Cattālīsaaviraḷadantalakkhaṇāni

234. “Yampi, bhikkhave tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ nicketaṃ pubbe manussabhūto samāno piṣuṇaṃ vācaṃ pahāya piṣuṇāya vācāya paṭivirato ahoṣi. Ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya, iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā ahoṣi. So tassa kammaṃ kaṭattā...pe... so tato cuto itthattaṃ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati. Cattālīsadanto ca hoti aviraḷadanto ca.

“So tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī...pe... rājā samāno kiṃ labhati? Abhejjapariso hoti, abhejjāssa honti parisā, brāhmaṇagahapatikā negamañānapadā gaṇakamahāmatā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā. Rājā samāno idaṃ labhati ... buddho samāno kiṃ labhati? Abhejjapariso hoti, abhejjāssa honti parisā, bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā. Buddho samāno idaṃ labhati”. Etamatthaṃ bhagavā avoca.

235. Tatthetaṃ vuccati –

“Vebhūtiyaṃ sahitabhedakāriṃ,  
Bhedappavaḍḍhanavivādakāriṃ;  
Kalahappavaḍḍhanaākkiccakāriṃ,  
Sahitānaṃ bhedañānaṃ na bhaṇi.

“Avivādavaḍḍhanakarīṃ sugiraṃ,  
Bhinnānusandhijānaṃ abhaṇi;  
Kalaṃ janassa panudī samaṅgī,  
Sahitehi nandati pamodati ca.

“Sugatīsu so phalavipākaṃ,

Anubhavati tattha modati;  
Dantā idha honti aviraḷā sahitā,  
Caturō dasassa mukhajā susaṅṅhitā.

“Yadi khattiyo bhavati bhūmipati,  
Avibhediyaṁsa parisā bhavati;  
Samaṇo ca hoti virajo vimalo,  
Parisāssa hoti anugatā acalā”ti.

### (28-29) Pahūtajivhābrahmassaralakkhaṇāni

**236.** “Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ nicketaṁ pubbe manussabhūto samāno pharusam vācam pahāya pharusāya vācāya paṭivirato ahosi. Yā sā vācā nelā kaṅṅasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṁ vācam bhāsītā ahosi. So tassa kammaṁsa kaṭattā upacittā...pe... so tato cuto itthattaṁ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati. Pahūtajivho ca hoti brahmassarō ca karavīkabhāṇī.

“So tehi lakkhaṇehi samannāgato sace agāraṁ ajjhāvasati, rājā hoti cakkavattī...pe... rājā samāno kiṁ labhati? Ādeyyavāco hoti, ādiyantissa vacanaṁ brāhmaṇagahapatikā negamaṇānapadā gaṇakamahāmatā anikaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā. Rājā samāno idaṁ labhati... buddho samāno kiṁ labhati? Ādeyyavāco hoti, ādiyantissa vacanaṁ bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā. Buddho samāno idaṁ labhati”. Etamatthaṁ bhagavā avoca.

**237.** Tatthetaṁ vuccati –

“Akkosabhaṇḍanavihesakāriṁ,  
Ubbādhikaṁ [ubbādhakaraṁ (syā.)] bahujanappamaddanaṁ;  
Abāḷhaṁ giraṁ so na bhaṇi pharusam,  
Madhuraṁ bhaṇi susaṁhitam [susahitam (syā.)] sakhilaṁ.

“Manaso piyā hadayaḡāminiyo,  
Vācā so erayati kaṅṅasukhā;  
Vācāsuciṅṅaphalamanubhavi,  
Saggesu vedayatha [vedayati (?) ṭīkā oloketabbā] puñṅaphalaṁ.

“Veditvā so sucaritassa phalaṁ,  
Brahmassarattamidhamajjhagamaṁ;  
Jivhāssa hoti vipulā puthulā,  
Ādeyyavākyavacano bhavati.

“Gihinopi ijjhati yathā bhaṇato,  
Atha ce pabbajati so manujo;  
Ādiyantissa vacanaṁ janatā,  
Bahuno bahum subhaṇitaṁ bhaṇato”ti.

### (30) Sīhahanulakkhaṇam

**238.** “Yampi, bhikkhave, tathāgato purimaṁ jātiṁ purimaṁ bhavaṁ purimaṁ nicketaṁ pubbe manussabhūto samāno samphappalāpaṁ pahāya samphappalāpā paṭivirato ahosi kālavadī bhūtavādī atthavadī dhammavadī vinayavadī, nidhānavatiṁ vācam bhāsītā ahosi kālena sāpadesam pariyaṇṇatavatiṁ



atthasamhitam. So tassa kammassa kaṭattā...pe... so tato cuto itthattam āgato samāno imam mahāpurisalakkhaṇam paṭilabhati, sīhahanu hoti.

“So tena lakkhaṇena samannāgato sace agāram ajjhāvasati, rājā hoti cakkavattī...pe... rājā samāno kiṃ labhati? Appadhamṣiyo hoti kenaci manussabhūtena paccatthikena paccāmittena. Rājā samāno idam labhati... buddho samāno kiṃ labhati? Appadhamṣiyo hoti abbhantarehi vā bāhirehi vā paccatthikehi paccāmittehi, rāgena vā dosenā vā mohena vā samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ. Buddho samāno idam labhati”. Etamattham bhagavā avoca.

**239.** Tatthetam vuccati –

“Na samphappalāpam na muddhatam [buddhatanti (ka.)],  
Avikiṇṇavacanabyappatho ahosi;  
Ahitamapi ca apanudi,  
Hitamapi ca bahujanasukhaṇca abhaṇi.

“Tam katvā ito cuto divamupapajji,  
Sukataphalavipākamanubhosi;  
Caviya punaridhāgato samāno,  
Dvidugamavaratarahanuttamalatta.

“Rājā hoti suduppadhamsiyo,  
Manujindo manujādhipati mahānubhāvo;  
Tidivapuravarasamo bhavati,  
Suravarataroriva indo.

“Gandhabbāsurayakkharakkhasebhi [surasakkarakkhasebhi (syā.)],  
Surehi na hi bhavati suppadhamṣiyo;  
Tathatto yadi bhavati tathāvidho,  
Idha disā ca paṭidisā ca vidisā cā’ ti.

### (31-32) Samadantasusukkadāṭhālakkhāṇāni

**240.** “Yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ nicketaṃ pubbe manussabhūto samāno micchājīvaṃ pahāya sammājīvena jīvikaṃ kappesi, tulākūṭa kamsakūṭa mānakūṭa ukkoṭana vaṇcana nikati sāciyoga chedana vadha bandhana viparāmosa ālopa sahasākārā [sāhasākārā (sī. syā. pī.)] paṭivirato ahosi. So tassa kammassa kaṭattā upacittā ussannattā vipulattā kāyassa bhedā paraṃ maraṇā sugatiṃ saggam lokaṃ upapajjati. So tatha aññe deve dasahi ṭhānehi adhiṅgaṇhāti dibbena āyuna dibbena vaṇṇena dibbena sukkena dibbena yasena dibbena ādhipateyyena dibbehi rūpehi dibbehi saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi. So tato cuto itthattam āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati, samadanto ca hoti susukkadāṭho ca.

“So tehi lakkhaṇehi samannāgato sace agāram ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā caturanto vijitāvī janapadatthāvariyaṃpato sattaratanasamannāgato. Tassimāni satta ratanāni bhavanti, seyyathidaṃ – cakkaratanaṃ hatthiratanam assaratanam maṇiratanam itthiratanam gahapatiratanam pariṇāyakaratanameva sattamaṃ. Parosahassaṃ kho panassa puttā bhavanti sūrā viraṅgarūpā parasenappamaddanā. So imam pathaviṃ sāgarapariyantam akhilamanimittamakaṇṭakam iddham phītam khemaṃ sivaṃ nirabbudam adaṇḍena asatthena dhammena abhivijjiya ajjhāvasati. Rājā samāno kiṃ labhati? Suciparivāro hoti sucissa honti parivārā brāhmaṇagahapatikā negamajānapadā gaṇakamahāmattā anikaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā. Rājā samāno idam

labhati.

“Sace kho pana agāasmā anagāriyaṃ pabbajati, arahaṃ hoti sammāsambuddho loke vivaṭṭacchado. Buddho samāno kiṃ labhati? Suciparivāro hoti, sucissa honti parivārā, bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā. Buddho samāno idaṃ labhati”. Etamatthaṃ bhagavā avoca.

241. Tatthetaṃ vuccati –

“Micchājīvañca avassaji samena vuttiṃ,  
Sucinā so janayittha dhammikenā;  
Ahitamapi ca apanudī,  
Hitamapi ca bahujanasukhañca acari.

“Sagge vedayati naro sukhapphalāni,  
Karitvā nipuṇebhi vidūhi sabbhi;  
Vaṇṇitāni tidivapuravarasamo,  
Abhiramati ratikhiḍḍāsamaṅgī.

“Laddhānaṃ mānusakam bhavaṃ tato,  
Cavitvāna sukataphalavipākam;  
Sesakena paṭilabhati lapanajam,  
Samamapi sucisusukkam [laddhāna manussakam bhavaṃ tato caviya, puna  
sukataphalavipākasesakena; paṭilabhati lapanajam samamapi, suci ca suvisuddhasusukkam  
(syā.)].

“Taṃ veyyañjanikā samāgatā bahavo,  
Byākamsu nipuṇasammataṃ manujā;  
Sucijanaparivāragaṇo bhavati,  
Dijasamasukkasucisobhanadanto.

“Rañño hoti bahujano,  
Suciparivāro mahatiṃ mahiṃ anusāsato;  
Pasayha na ca janapadatudanaṃ,  
Hitamapi ca bahujanasukhañca caranti.

“Atha ce pabbajati bhavati vipāpo,  
Samaṇo samitarajo vivaṭṭacchado;  
Vigatadarathakilamatho,  
Imamapi ca paramapi ca [imampi ca parampi ca (pī.), parampi paramampi ca (syā.)] passati  
lokaṃ.

“Tassovādakarā bahugihī ca pabbajitā ca,  
Asuciṃ garahitaṃ dhunanti pāpaṃ;  
Sa hi sucibhi parivuto bhavati,  
Malakhilakalikilese panudehī”ti [tassovādakarā bahugihī ca, pabbajitā ca asucivigarahita;  
panudipāpassa hi sucibhiparivuto, bhavati malakhilakalilese panudeti (syā.)].

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Lakkhaṇasuttaṃ niṭṭhitaṃ sattamaṃ.

## 8. Siṅgālasuttam

242. Evaṃ me sutam – ekaṃ samayaṃ bhagavā rājagahe viharati veļuvane kalandakanivāpe. Tena kho pana samayena siṅgāloko [siṅgāloko (sī.)] gahapatiputto kālasseva uṭṭhāya rājagahā nikkhamitvā allavattho allakeso pañjaliko puthudisā [puthuddisā (sī. syā. pī.)] namassati – puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ heṭṭhimaṃ disaṃ uparimaṃ disaṃ.

243. Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvīsi. Addasā kho bhagavā siṅgālokaṃ gahapatiputtaṃ kālasseva vuṭṭhāya rājagahā nikkhamitvā allavattham allakesaṃ pañjalikaṃ puthudisā namassantaṃ – puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ heṭṭhimaṃ disaṃ uparimaṃ disaṃ. Disvā siṅgālokaṃ gahapatiputtaṃ etadavoca – “kiṃ nu kho tvam, gahapatiputta, kālasseva uṭṭhāya rājagahā nikkhamitvā allavattho allakeso pañjaliko puthudisā namassasi – puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ heṭṭhimaṃ disaṃ uparimaṃ disa’nti? “Pitā maṃ, bhante, kālaṃ karonto evaṃ avaca – ‘disā, tāta, namasseyyāsī’ti. So kho ahaṃ, bhante, pituvacanaṃ sakkaronto garuṃ karonto mānento pūjento kālasseva uṭṭhāya rājagahā nikkhamitvā allavattho allakeso pañjaliko puthudisā namassāmi – puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ heṭṭhimaṃ disaṃ uparimaṃ disa’nti.

### Cha disā

244. “Na kho, gahapatiputta, ariyassa vinaye evaṃ cha disā [chaddisā (sī. pī.)] namassitabbā’ti. “Yathā kathaṃ pana, bhante, ariyassa vinaye cha disā [chaddisā (sī. pī.)] namassitabbā? Sādhū me, bhante, bhagavā tathā dhammaṃ desetu, yathā ariyassa vinaye cha disā [chaddisā (sī. pī.)] namassitabbā’ti.

“Tena hi, gahapatiputta suṇohi sādhukaṃ manasikarohi bhāsissāmī’ti. “Evaṃ, bhante’ti kho siṅgāloko gahapatiputto bhagavato paccassosi. Bhagavā etadavoca –

“Yato kho, gahapatiputta, ariyasāvakaṃ cattāro kammakilesā pahīnā honti, catūhi ca ṭhānehi pāpakammaṃ na karoti, cha ca bhogānaṃ apāyamukhāni na sevati, so evaṃ cuddasa pāpakāpagato chaddisāpaṭicchādī [paṭicchādī hoti (syā.)] ubholokavijayāya paṭipanno hoti. Tassa ayañceva loko āradhho hoti paro ca loko. So kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggamaṃ lokaṃ upapajjati.

### Cattārokammakilesā

245. “Katamassa cattāro kammakilesā pahīnā honti? Pāṇātipāto kho, gahapatiputta, kammakilesa, adinnādānaṃ kammakilesa, kāmesumicchācāro kammakilesa, musāvādo kammakilesa. Imassa cattāro kammakilesā pahīnā hontī’ti. Idamavoca bhagavā, idaṃ vatvāna [idaṃ vatvā (sī. pī.) evamādisesu ṭhānesu] sugato athāparaṃ etadavoca satthā –

“Pāṇātipāto adinnādānaṃ, musāvādo ca vuccati;  
Paradāragamañceva, nappasaṃsanti paṇḍitā’ti.

### Catuṭṭhānaṃ

246. “Katamehi catūhi ṭhānehi pāpakammaṃ na karoti? Chandāgatiṃ gacchanto pāpakammaṃ karoti, dosāgatiṃ gacchanto pāpakammaṃ karoti, mohāgatiṃ gacchanto pāpakammaṃ karoti, bhayāgatiṃ gacchanto pāpakammaṃ karoti. Yato kho, gahapatiputta, ariyasāvako neva chandāgatiṃ gacchati, na dosāgatiṃ gacchati, na mohāgatiṃ gacchati, na bhayāgatiṃ gacchati; imehi catūhi ṭhānehi

pāpakammaṃ na karotī’’ti. Idamavoca bhagavā, idaṃ vatvāna sugato athāparaṃ etadavoca satthā –

“Chandā dosā bhayā mohā, yo dhammaṃ ativattati;  
Nihīyati yaso tassa [tassa yeso (bahūsu, vinayepi)], kāḷapakkheva candimā.

“Chandā dosā bhayā mohā, yo dhammaṃ nātivattati;  
Āpūراتi yaso tassa [tassa yeso (bahūsu, vinayepi)], sukkapakkheva [juṇhapakkheva (ka.)]  
candimā’’ti.

### Cha apāyamukhāni

247. “Katamāni cha bhogānaṃ apāyamukhāni na sevati? Surāmerayamajjappamādaṭṭhānānuyogo kho, gahapatiputta, bhogānaṃ apāyamukhaṃ, vikālavisikhācariyānuyogo bhogānaṃ apāyamukhaṃ, samajjābhicaraṇaṃ bhogānaṃ apāyamukhaṃ, jūtappamādaṭṭhānānuyogo bhogānaṃ apāyamukhaṃ, pāpamittānuyogo bhogānaṃ apāyamukhaṃ, ālasyānuyogo [ālasānuyogo (sī. syā. pī.)] bhogānaṃ apāyamukhaṃ.

### Surāmerayassa cha ādīnavā

248. “Cha khome, gahapatiputta, ādīnavā surāmerayamajjappamādaṭṭhānānuyoge. Sandiṭṭhikā dhanajāni [dhanajāni (sī. pī.)], kalahappavaḍḍhanī, rogānaṃ āyatanaṃ, akittisañjananī, kopīnanidaṃsanī, paññāya dubbalikaraṇīveva chaṭṭhaṃ padaṃ bhavati. Ime kho, gahapatiputta, cha ādīnavā surāmerayamajjappamādaṭṭhānānuyoge.

### Vikālacariyāya cha ādīnavā

249. “Cha khome, gahapatiputta, ādīnavā vikālavisikhācariyānuyoge. Attāpissa agutto arakkhito hoti, puttadāropissa agutto arakkhito hoti, sāpateyyaṃpissa aguttaṃ arakkhitaṃ hoti, saṅkiyo ca hoti pāpakesu ṭhānesu [tesu tesu ṭhānesu (syā.)], abhūtavacanañca tasmīṃ rūhati, bahūnañca dukkhadhammānaṃ purakkhato hoti. Ime kho, gahapatiputta, cha ādīnavā vikālavisikhācariyānuyoge.

### Samajjābhicaraṇassa cha ādīnavā

250. “Cha khome, gahapatiputta, ādīnavā samajjābhicaraṇe. Kva [kvaṃ (ka. sī. pī.)] naccam, kva gītaṃ, kva vāditaṃ, kva akkhānaṃ, kva paṇissaraṃ, kva kumbhathunanti. Ime kho, gahapatiputta, cha ādīnavā samajjābhicaraṇe.

### Jūtappamādassa cha ādīnavā

251. “Cha khome, gahapatiputta, ādīnavā jūtappamādaṭṭhānānuyoge. Jayaṃ veraṃ pasavati, jino vittamanusocati, sandiṭṭhikā dhanajāni, sabhāgatassa [sabhāye tassa (ka.)] vacanaṃ na rūhati, mittāmaccānaṃ paribhūto hoti, āvāhavivāhakānaṃ apatthito hoti – ‘akkhadhutto ayaṃ purisapuggalo nālaṃ dārabharaṇāyā’’ti. Ime kho, gahapatiputta, cha ādīnavā jūtappamādaṭṭhānānuyoge.

### Pāpamittatāya cha ādīnavā

252. “Cha khome, gahapatiputta, ādīnavā pāpamittānuyoge. Ye dhuttā, ye soṇḍā, ye pipāsā, ye nekatikā, ye vañcanikā, ye sāhasikā. Tyāssa mittā hontī te sahāyā. Ime kho, gahapatiputta, cha ādīnavā pāpamittānuyoge.

## Ālasyassa cha ādīnavā

253. “Cha khome, gahapatiputta, ādīnavā ālasyānuyoge. Atisītanti kammaṃ na karoti, atiuṇhanti kammaṃ na karoti, atisāyanti kammaṃ na karoti, atipātoti kammaṃ na karoti, atichātosmīti kammaṃ na karoti, atidhātosmīti kammaṃ na karoti. Tassa evaṃ kiccāpadesabahulassa viharato anuppannā ceva bhogā nuppajjanti, uppannā ca bhogā parikkhayam gacchanti. Ime kho, gahapatiputta, cha ādīnavā ālasyānuyoge”ti. Idamavoca bhagavā, idaṃ vatvāna sugato athāparaṃ etadavoca satthā –

“Hoti pānasakhā nāma,  
Hoti sammiyasammiyo;  
Yo ca atthesu jātesu,  
Sahāyo hoti so sakhā.

“Ussūraseyyā paradārasevanā,  
Verappasavo [verappasaṅgo (sī. syā. pī.)] ca anattatā ca;  
Pāpā ca mittā sukadariyatā ca,  
Ete cha ṭhānā purisaṃ dhamsayanti.

“Pāpamitto pāpasakho,  
Pāpācāragocaro;  
Asmā lokā paramhā ca,  
Ubhayā dhamsate naro.

“Akkhitthiyo vāruṇī naccagītaṃ,  
Divā soppaṃ pāricariyā akāle;  
Pāpā ca mittā sukadariyatā ca,  
Ete cha ṭhānā purisaṃ dhamsayanti.

“Akkhehi dibbanti suraṃ pivanti,  
Yantitthiyo pāṇasamā paresaṃ;  
Nihīnasevī na ca vuddhasevī [vuddhisevī (syā.), buddhisevī (ka.)],  
Nihīyate kāḷapakkeva cando.

“Yo vāruṇī addhano akiñcano,  
Pipāso pivam papāgato [pipāsosi atthapāgato (syā.), pipāsopi samappapāgato (ka.)];  
Udakamiva iṇaṃ vigāhati,  
Akulaṃ [ākulaṃ (syā. ka.)] kāhiti khippamattano.

“Na divā soppasīlena, rattinuṭṭhānadassinā [rattinuṭṭhānadassinā (sī. pī.), rattinuṭṭhānasīlinā (?)];  
Nīccaṃ mattenā soṇḍena, sakkā āvasituṃ gharaṃ.

“Atisītaṃ atiuṇhaṃ, atisāyamidaṃ ahu;  
Iti vissaṭṭhakammante, atthā accenti māṇave.

“Yodha sītaṅca uṇhaṅca, tiṇā bhiyyo na maññati;  
Karaṃ purisakiccāni, so sukhaṃ [sukhā (sabbattha) aṭṭhakathā oloketabbā] na vihāyatī”ti.

## Mittapatirūpakā

254. “Cattārome, gahapatiputta, amittā mittapatirūpakā veditabbā. Aññadatthuharo amitto

mittapatirūpako veditabbo, vacīparamo amitto mittapatirūpako veditabbo, anuppiyabhāṇī amitto mittapatirūpako veditabbo, apāyasahāyo amitto mittapatirūpako veditabbo.

**255.** “Catūhi kho, gahapatiputta, ṭhānehi aññadatthuharo amitto mittapatirūpako veditabbo.

“Aññadatthuharo hoti, appena bahumicchati;  
Bhayassa kiccaṃ karoti, sevati atthakāraṇā.

“Imehi kho, gahapatiputta, catūhi ṭhānehi aññadatthuharo amitto mittapatirūpako veditabbo.

**256.** “Catūhi kho, gahapatiputta, ṭhānehi vacīparamo amitto mittapatirūpako veditabbo. Atītena paṭisantharati [paṭisandharati (ka.)], anāgatena paṭisantharati, niratthakena saṅgaṇhāti, paccuppannesu kiccesu byasaṇaṃ dasseti. Imehi kho, gahapatiputta, catūhi ṭhānehi vacīparamo amitto mittapatirūpako veditabbo.

**257.** “Catūhi kho, gahapatiputta, ṭhānehi anuppiyabhāṇī amitto mittapatirūpako veditabbo. Pāpakamṇissā [pāpakammaṇissā (syā.)] anujānāti, kalyāṇamṇissā anujānāti, sammukkhāssa vaṇṇaṃ bhāsati, parammukkhāssa avaṇṇaṃ bhāsati. Imehi kho, gahapatiputta, catūhi ṭhānehi anuppiyabhāṇī amitto mittapatirūpako veditabbo.

**258.** “Catūhi kho, gahapatiputta, ṭhānehi apāyasahāyo amitto mittapatirūpako veditabbo. Surāmeraya majjappamādatṭhānānuyoge sahāyo hoti, vikāla visikhā cariyānuyoge sahāyo hoti, samajjābhicaraṇe sahāyo hoti, jūtappamādatṭhānānuyoge sahāyo hoti. Imehi kho, gahapatiputta, catūhi ṭhānehi apāyasahāyo amitto mittapatirūpako veditabbo”ti.

**259.** Idamavoca bhagavā, idaṃ vatvāna sugato athāparaṃ etadavoca satthā –

“Aññadatthuharo mitto, yo ca mitto vacīparo [vacīparamo (syā.)];  
Anuppiyaṇca yo āha, apāyesu ca yo sakhā.

Ete amitte cattāro, iti viññāya paṇḍito;  
Ārakā parivajjeyya, maggaṃ paṭibhayaṃ yathā”ti.

### Suhadamitto

**260.** “Cattārome, gahapatiputta, mittā suhadā veditabbā. Upakāro [upakārako (syā.)] mitto suhado veditabbo, samānasukhadukkho mitto suhado veditabbo, atthakkhāyī mitto suhado veditabbo, anukampako mitto suhado veditabbo.

**261.** “Catūhi kho, gahapatiputta, ṭhānehi upakāro mitto suhado veditabbo. Pamattaṃ rakkhati, pamattassa sāpateyyaṃ rakkhati, bhītassa saraṇaṃ hoti, uppānesu kiccakaraṇīyesu taddiḅuṇaṃ bhogaṃ anuppadeti. Imehi kho, gahapatiputta, catūhi ṭhānehi upakāro mitto suhado veditabbo.

**262.** “Catūhi kho, gahapatiputta, ṭhānehi samānasukhadukkho mitto suhado veditabbo. Guyhamassa ācikkhati, guyhamassa pariḅūhati, āpadāsu na vijahati, jīvitamṇissā atthāya pariccattaṃ hoti. Imehi kho, gahapatiputta, catūhi ṭhānehi samānasukhadukkho mitto suhado veditabbo.

**263.** “Catūhi kho, gahapatiputta, ṭhānehi atthakkhāyī mitto suhado veditabbo. Pāpā nivāreti, kalyāṇe niveseti, assutaṃ sāveti, saggassa maggaṃ ācikkhati. Imehi kho, gahapatiputta, catūhi ṭhānehi atthakkhāyī mitto suhado veditabbo.

264. “Catūhi kho, gahapatiputta, tñānehi anukampako mitto suhado veditabbo. Abhavenassa na nandati, bhavenassa nandati, avaṇṇaṃ bhaṇamānaṃ nivāreti, vaṇṇaṃ bhaṇamānaṃ pasaṃsati. Imehi kho, gahapatiputta, catūhi tñānehi anukampako mitto suhado veditabbo”’ti.

265. Idamavoca bhagavā, idaṃ vatvāna sugato athāparaṃ etadavoca satthā –

“Upakāro ca yo mitto, sukhe dukkhe [sukhadukkho (syā. ka.)] ca yo sakhā [yo ca mitto sukhe dukkhe (sī. pī.)];

Atthakkhāyī ca yo mitto, yo ca mittānukampako.

“Etepi mitte cattāro, iti viññāya paṇḍito;  
Sakkaccaṃ payirupāseyya, mātā puttaṃ va orasaṃ;  
Paṇḍito sīlasampanno, jalaṃ aggīva bhāsati.

“Bhoge saṃharamānassa, bhamarasseva irīyato;  
Bhogā sannicayaṃ yanti, vammikovupacīyati.

“Evaṃ bhoge samāhatvā [samāharitvā (syā.)], alamatto kule gihi;  
Catudhā vibhaje bhoge, sa ve mittāni ganthati.

“Ekena bhoge bhuñjeyya, dvīhi kammaṃ payojaye;  
Catutthañca nidhāpeyya, āpadāsu bhavissatī”’ti.

### Chaddisāpaṭicchādanakaṇḍaṃ

266. “Kathañca, gahapatiputta, ariyasāvako chaddisāpaṭicchādī hoti? Cha imā, gahapatiputta, disā veditabbā. Puratthimā disā mātāpitaro veditabbā, dakkhiṇā disā ācariyā veditabbā, pacchimā disā puttadārā veditabbā, uttarā disā mittāmaccā veditabbā, heṭṭhimā disā dāsakammakarā veditabbā, uparimā disā samaṇabrāhmaṇā veditabbā.

267. “Pañcahi kho, gahapatiputta, tñānehi puttena puratthimā disā mātāpitaro paccupaṭṭhātabbā – bhato ne [nesaṃ (bahūsu)] bharissāmi, kiccaṃ nesaṃ karissāmi, kulavaṃsaṃ tñāpessāmi, dāyajjaṃ paṭipajjāmi, atha vā pana petānaṃ kālaṅkatānaṃ dakkhiṇaṃ anuppadaṃsāmi. Imehi kho, gahapatiputta, pañcahi tñānehi puttena puratthimā disā mātāpitaro paccupaṭṭhitā pañcahi tñānehi puttaṃ anukampanti. Pāpā nivārenti, kalyāṇe nivesenti, sippaṃ sikkhāpenti, patirūpena dārena saṃyojenti, samaye dāyajjaṃ niyyādentī [niyyādentī (ka. sī.)]. Imehi kho, gahapatiputta, pañcahi tñānehi puttena puratthimā disā mātāpitaro paccupaṭṭhitā imehi pañcahi tñānehi puttaṃ anukampanti. Evamassa esā puratthimā disā paṭicchannā hoti khemā appaṭibhayā.

268. “Pañcahi kho, gahapatiputta, tñānehi antevāsinaṃ dakkhiṇā disā ācariyā paccupaṭṭhātabbā – uttānena upaṭṭhānena sussusāya pāricariyāya sakkaccaṃ sippapaṭiggahaṇena [sippaṃ paṭiggahaṇena (syā.), sippauggahaṇena (ka.)]. Imehi kho, gahapatiputta, pañcahi tñānehi antevāsinaṃ dakkhiṇā disā ācariyā paccupaṭṭhitā pañcahi tñānehi antevāsinaṃ anukampanti – suvinītaṃ vinenti, suggahitaṃ gāhāpenti, sabbasippasuttaṃ samakkhāyino bhavanti, mittāmaccesu paṭiyādentī [paṭivedenti (syā.)], disāsu parittānaṃ karonti. Imehi kho, gahapatiputta, pañcahi tñānehi antevāsinaṃ dakkhiṇā disā ācariyā paccupaṭṭhitā imehi pañcahi tñānehi antevāsinaṃ anukampanti. Evamassa esā dakkhiṇā disā paṭicchannā hoti khemā appaṭibhayā.

269. “Pañcahi kho, gahapatiputta, tñānehi sāmikena pacchimā disā bhariyā paccupaṭṭhātabbā – sammānanāya anavamānanāya [avimānanāya (syā. pī.)] anaticariyāya issariyavossaggena alaṅkāranuppādānena. Imehi kho, gahapatiputta, pañcahi tñānehi sāmikena pacchimā disā bhariyā

paccupaṭṭhitā pañcahi ṭhānehi sāmikaṃ anukampati – susaṃvihitakammantā ca hoti, saṅgahitaparijanā [susaṅgahitaparijanā (sī. syā. pī.)] ca, anaticārinī ca, sambhatañca anurakkhati, dakkhā ca hoti analasā sabbakiccesu. Imehi kho, gahapatiputta, pañcahi ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhitā imehi pañcahi ṭhānehi sāmikaṃ anukampati. Evamassa esā pacchimā disā paṭicchannā hoti khemā appaṭibhayā.

270. “Pañcahi kho, gahapatiputta, ṭhānehi kulaputtana uttarā disā mittāmaccā paccupaṭṭhātabbā – dānena peyyavajjena [viyavajjena (syā. ka.)] atthacariyāya samānattatāya avisaṃvādanatāya. Imehi kho, gahapatiputta, pañcahi ṭhānehi kulaputtana uttarā disā mittāmaccā paccupaṭṭhitā pañcahi ṭhānehi kulaputtam anukampanti – pamattam rakkhanti, pamattassa sāpateyyam rakkhanti, bhītassa saraṇam honti, āpadāsu na vijahanti, aparapajā cassa paṭipūjenti. Imehi kho, gahapatiputta, pañcahi ṭhānehi kulaputtana uttarā disā mittāmaccā paccupaṭṭhitā imehi pañcahi ṭhānehi kulaputtam anukampanti. Evamassa esā uttarā disā paṭicchannā hoti khemā appaṭibhayā.

271. “Pañcahi kho, gahapatiputta, ṭhānehi ayyirakena [ayirakena (sī. syā. pī.)] heṭṭhimā disā dāsakammakarā paccupaṭṭhātabbā – yathābalaṃ kammantasamvidhānena bhattavetanānuppādānena gilānupaṭṭhānena acchariyānam rasānam saṃvibhāgena samaye vossaggena. Imehi kho, gahapatiputta, pañcahi ṭhānehi ayyirakena heṭṭhimā disā dāsakammakarā paccupaṭṭhitā pañcahi ṭhānehi ayyirakam anukampanti – pubbuṭṭhāyino ca honti, pacchā nipātino ca, dinnādāyino ca, sukatakammakarā ca, kittivaṇṇaharā ca. Imehi kho, gahapatiputta, pañcahi ṭhānehi ayyirakena heṭṭhimā disā dāsakammakarā paccupaṭṭhitā imehi pañcahi ṭhānehi ayyirakam anukampanti. Evamassa esā heṭṭhimā disā paṭicchannā hoti khemā appaṭibhayā.

272. “Pañcahi kho, gahapatiputta, ṭhānehi kulaputtana uparimā disā samaṇabrāhmaṇā paccupaṭṭhātabbā – mettana kāyakammena mettana vacīkammena mettana manokammena anāvaṭadvāratāya āmisānuppādānena. Imehi kho, gahapatiputta, pañcahi ṭhānehi kulaputtana uparimā disā samaṇabrāhmaṇā paccupaṭṭhitā chahi ṭhānehi kulaputtam anukampanti – pāpā nivārenti, kalyāṇe nivesenti, kalyāṇena manasā anukampanti, assutam sāventi, sutam pariyodāpentī, saggassa maggaṃ ācikkhanti. Imehi kho, gahapatiputta, pañcahi ṭhānehi kulaputtana uparimā disā samaṇabrāhmaṇā paccupaṭṭhitā imehi chahi ṭhānehi kulaputtam anukampanti. Evamassa esā uparimā disā paṭicchannā hoti khemā appaṭibhayā”ti.

273. Idamavoca bhagavā. Idam vatvāna sugato athāparaṃ etadavoca satthā –

“Mātāpitā disā pubbā, ācariyā dakkhiṇā disā;  
Puttadārā disā pacchā, mittāmaccā ca uttarā.

“Dāsakammakarā heṭṭhā, uddham samaṇabrāhmaṇā;  
Etā disā namasseyya, alamatto kule gihī.

“Paṇḍito sīlasampanno, saṅho ca paṭibhānavā;  
Nivātavutti atthaddho, tādiso labhate yasaṃ.

“Uṭṭhānako analaso, āpadāsu na vedhati;  
Acchinnavutti medhāvī, tādiso labhate yasaṃ.

“Saṅgāhako mittakaro, vadaññū vītamaccharo;  
Netā vinetā anunetā, tādiso labhate yasaṃ.

“Dānañca peyyavajjañca, atthacariyā ca yā idha;  
Samānattatā ca dhammesu, tattha tattha yathārahaṃ;



Ete kho saṅgahā loke, rathassāṇīva yāyato.

“Ete ca saṅgahā nāssu, na mātā puttakāraṇā;  
Labhetha mānaṃ pūjaṃ vā, pitā vā puttakāraṇā.

“Yasmā ca saṅgahā [saṅgahe (ka.) aṭṭhakathāyaṃ icchitapāṭho] ete, sammapekkhanti  
[samavekkhanti (sī. pī. ka.)] paṇḍitā;  
Tasmā mahattaṃ pappontī, pāsamsā ca bhavanti te”ti.

274. Evaṃ vutte, siṅgāloko gahapatiputto bhagavantaṃ etadavoca – “abhikkantaṃ, bhante!  
Abhikkantaṃ, bhante! Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya,  
mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni  
dakkhanti’ti. Evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ, bhante, bhagavantaṃ  
saraṇaṃ gacchāmi dhammañca bhikkhusaṃghañca. Upāsakaṃ maṃ bhagavā dhāretu, ajjatagge  
pāṇupetaṃ saraṇaṃ gata”nti.

Siṅgālasuttaṃ [siṅgālovādasuttantaṃ (pī.)] niṭṭhitaṃ aṭṭhamam.

## 9. Āṭānāṭiyasuttaṃ

### Paṭhamabhāṇavāro

275. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate. Atha kho  
cattāro mahārājā [mahārājāno (ka.)] mahatīyā ca yakkhasenāya mahatīyā ca gandhabbasenāya mahatīyā  
ca kumbhaṇḍasenāya mahatīyā ca nāgasenāya catuddisaṃ rakkhaṃ ṭhapetvā catuddisaṃ gumbaṃ  
ṭhapetvā catuddisaṃ ovaraṇaṃ ṭhapetvā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ  
gijjhakūṭaṃ pabbataṃ obhāsetvā [gijjhakūṭaṃ obhāsetvā (sī. syā. pī.)] yena bhagavā tenupasaṅkamimsu;  
upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Tepi kho yakkhā appekacce  
bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu, appekacce bhagavatā saddhiṃ sammodimsu,  
sammodaniyaṃ kathaṃ saraṇiyaṃ vītisāretvā ekamantaṃ nisīdimsu, appekacce yena bhagavā  
tenañjaliṃ paṇāmetvā ekamantaṃ nisīdimsu, appekacce nāmagottaṃ sāvetvā ekamantaṃ nisīdimsu,  
appekacce tuṅhībhūtā ekamantaṃ nisīdimsu.

276. Ekamantaṃ nisinna kho vessavaṇo mahārājā bhagavantaṃ etadavoca – “santi hi, bhante,  
ulārā yakkhā bhagavato appasannā. Santi hi, bhante, ulārā yakkhā bhagavato pasannā. Santi hi, bhante,  
majjhimā yakkhā bhagavato appasannā. Santi hi, bhante, majjhimā yakkhā bhagavato pasannā. Santi hi,  
bhante, nīcā yakkhā bhagavato appasannā. Santi hi, bhante, nīcā yakkhā bhagavato pasannā.  
Yebhuyyena kho pana, bhante, yakkhā appasannāyeva bhagavato. Taṃ kissa hetu? Bhagavā hi, bhante,  
pāṇātipātā veramaṇiyā dhammaṃ deseti, adinnādānā veramaṇiyā dhammaṃ deseti, kāmesumicchācārā  
veramaṇiyā dhammaṃ deseti, musāvādā veramaṇiyā dhammaṃ deseti, surāmerayamajjappamādaṭṭhānā  
veramaṇiyā dhammaṃ deseti. Yebhuyyena kho pana, bhante, yakkhā appaṭiviratāyeva pāṇātipātā,  
appaṭiviratā adinnādānā, appaṭiviratā kāmesumicchācārā, appaṭiviratā musāvādā, appaṭiviratā  
surāmerayamajjappamādaṭṭhānā. Tesam taṃ hoti appiyaṃ amanāpaṃ. Santi hi, bhante, bhagavato  
sāvakaṃ araṇṇavanapatthāni pantāni senāsānāni paṭisevanti appasaddāni appanigghosāni vijjanavātāni  
manussarāhasseyyakāni [manussarāhaseyyakāni (sī. syā. pī.)] paṭisallānasārūppāni. Tattha santi ulārā  
yakkhā nivāsino, ye imasmim bhagavato pāvacaṇe appasannā. Tesam pasādāya uggaṇhātu, bhante,  
bhagavā āṭānāṭiyaṃ rakkhaṃ bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya  
avihiṃsāya phāsuvihārāyā”ti. Adhivāsesi bhagavā tuṅhībhāvena.

Atha kho vessavaṇo mahārājā bhagavato adhivāsaṇaṃ veditvā tāyaṃ velāyaṃ imaṃ āṭānāṭiyaṃ

rakkhaṃ abhāsi –

277. “Vipassissa ca [ime cakārā porāṇapotthakesu natthi] namatthu, cakkhumantassa sirīmato.

Sikhissapi ca [ime cakārā porāṇapotthakesu natthi] namatthu, sabbabhūtānukampino.

“Vessabhussa ca [ime cakārā porāṇapotthakesu natthi] namatthu, nhātakassa tapassino;  
Namatthu kakusandhassa, mārasenāpamaddino.

“Koṇāgamanassa namatthu, brāhmaṇassa vusīmato;  
Kassapassa ca [ime cakārā porāṇapotthakesu natthi] namatthu, vippamuttassa sabbadhi.

“Aṅgīrasassa namatthu, sakyaputtassa sirīmato;  
Yo imaṃ dhammaṃ desesi [dhammadesesi (sī. syā. pī.), dhammaṃ deseti (?)],  
sabbadukkhāpanūdanam.

“Ye cāpi nibbutā loke, yathābhūtaṃ vipassisum;  
Te janā apisuṇātha [apisuṇā (sī. syā. pī.)], mahantā vītasāradā.

“Hitam devamanussānam, yaṃ namassanti gotamaṃ;  
Vijjācaraṇasampannam, mahantaṃ vītasāradam.

278. “Yato uggacchatī sūriyo [suriyo (sī. syā. pī.)], ādicco maṇḍalī mahā.

Yassa cuggacchamānassa, saṃvarīpi nirujjhati;  
Yassa cuggate sūriye, ‘divaso’ ti pavuccati.

“Rahadopi tattha gambhīro, samuddo saritodako;  
Evaṃ taṃ tattha jānanti, ‘samuddo saritodako’.

“Ito ‘sā purimā disā’, iti naṃ ācikkhatī jano;  
Yaṃ disaṃ abhipāleti, mahārājā yasassi so.

“Gandhabbānam adhipati [ādhipati (sī. syā. pī.) evamuparipi], ‘dhatarattho’ ti nāmaso;  
Ramatī naccagītehi, gandhabbehi purakkhato.

“Puttāpi tassa bahavo, ekanāmāti me sutam;  
Asīti dasa eko ca, indanāmā mahabbalā.

Te cāpi buddham disvāna, buddham ādiccabandhunam;  
Dūratova namassanti, mahantaṃ vītasāradam.

“Namo te purisājañña, namo te purisuttama;  
Kusalena samekkhasi, amanussāpi taṃ vandanti;  
Sutam netam abhiṇhaso, tasmā evaṃ vademase.

“Jinaṃ vandatha gotamaṃ, jinaṃ vandāma gotamaṃ;  
Vijjācaraṇasampannam, buddham vandāma gotamaṃ’.

279. “Yena petā pavuccanti, pisuṇā piṭṭhimaṃsikā.

Pāṇātipātino luddā [luddhā (pī. ka.)], corā nekatikā janā.

‘‘Ito ‘sā dakkhiṇā disā’, iti naṃ ācikkhatī jano;  
Yaṃ disaṃ abhipāleti, mahārājā yasassi so.

‘‘Kumbhaṇḍānaṃ adhipati, ‘virūḷho’ iti nāmaso;  
Ramatī naccagītehi, kumbhaṇḍehi purakkhato.

‘‘Puttāpi tassa bahavo, ekanāmāti me sutam;  
Asīti dasa eko ca, indanāmā mahabbalā.

Te cāpi buddhaṃ disvāna, buddhaṃ ādiccabandhunaṃ;  
Dūratova namassanti, mahantaṃ vītasāradaṃ.

‘‘Namo te purisājañña, namo te purisuttama;  
Kusalena samekkhasi, amanussāpi taṃ vandanti;  
Sutaṃ netam abhiṇhaso, tasmā evaṃ vademase.

‘‘‘Jinaṃ vandatha gotamaṃ, jinaṃ vandāma gotamaṃ;  
Vijjācaraṇasampannaṃ, buddhaṃ vandāma gotamaṃ’.

**280.** ‘‘Yattha coggacchati sūriyo, ādicco maṇḍalī mahā.

Yassa coggacchamānassa, divasopi nirujjhati;  
Yassa coggate sūriye, ‘saṃvarī’ti pavuccati.

‘‘Rahadopi tattha gambhīro, samuddo saritodako;  
Evaṃ taṃ tattha jānanti, ‘samuddo saritodako’.

‘‘Ito ‘sā pacchimā disā’, iti naṃ ācikkhatī jano;  
Yaṃ disaṃ abhipāleti, mahārājā yasassi so.

‘‘Nāgānañca adhipati, ‘virūpakkho’ti nāmaso;  
Ramatī naccagītehi, nāgeheva purakkhato.

‘‘Puttāpi tassa bahavo, ekanāmāti me sutam;  
Asīti dasa eko ca, indanāmā mahabbalā.

Te cāpi buddhaṃ disvāna, buddhaṃ ādiccabandhunaṃ;  
Dūratova namassanti, mahantaṃ vītasāradaṃ.

‘‘Namo te purisājañña, namo te purisuttama;  
Kusalena samekkhasi, amanussāpi taṃ vandanti;  
Sutaṃ netam abhiṇhaso, tasmā evaṃ vademase.

‘‘‘Jinaṃ vandatha gotamaṃ, jinaṃ vandāma gotamaṃ;  
Vijjācaraṇasampannaṃ, buddhaṃ vandāma gotamaṃ’.

**281.** ‘‘Yena uttarakuruvho [uttarakurū rammā (sī. syā. pī.)], mahāneru sudassano.

Manussā tattha jāyanti, amamā apariggahā.

“Na te bījaṃ pavapanti, napi nīyanti naṅgalā;  
Akaṭṭhapākimaṃ sālīṃ, paribhuñjanti mānūsā.

“Akaṇaṃ athusam̐ suddham̐, sugandham̐ taṇḍulapphalam̐;  
Tuṇḍikīre pacitvāna, tato bhūñjanti bhojanaṃ.

“Gāviṃ ekakhuraṃ katvā, anuyanti disodisaṃ;  
Pasuṃ ekakhuraṃ katvā, anuyanti disodisaṃ.

“Itthiṃ vā vāhanaṃ [itthī-vāhanaṃ (sī. pī.), itthiṃ vāhanaṃ (syā.)] katvā, anuyanti disodisaṃ;  
Purisaṃ vāhanaṃ katvā, anuyanti disodisaṃ.

“Kumāriṃ vāhanaṃ katvā, anuyanti disodisaṃ;  
Kumāraṃ vāhanaṃ katvā, anuyanti disodisaṃ.

“Te yāne abhiruhitvā,  
Sabbā disā anupariyāyanti [anupariyanti (syā.)];  
Pacārā tassa rājino.

“Hatthiyānaṃ assayānaṃ, dibbam̐ yānaṃ upatṭhitam̐;  
Pāsādā sivikā ceva, mahārājassa yasassino.

“Tassa ca nagarā ahu,  
Antalikkhe sumāpitā;  
Āṭānāṭā kusināṭā parakusināṭā,  
Nāṭasuriyā [nāṭapuriyā (sī. pī.), nāṭapuriyā (syā.)] parakusiṭānāṭā.

“Uttarena kasivanto [kapivanto (sī. syā. pī)],  
Janoghamaparena ca;  
Navanavutiyo ambaraambaravatiyo,  
Āḷakamandā nāma rājadhānī.

“Kuverassa kho pana, mārisa, mahārājassa visāṇā nāma rājadhānī;  
Tasmā kuvero mahārājā, ‘vessavaṇo’ ti pavuccati.

“Paccesanto pakāsentī, tatolā tattalā tatotalā;  
Ojasi tejasi tatojasī, sūro rājā ariṭṭho nemi.

“Rahadopi tattha dharaṇī nāma, yato meghā pavassanti;  
Vassā yato patāyanti, sabhāpi tattha sālavatī [bhagalavatī (sī. syā. pī.)] nāma.

“Yattha yakkhā payirupāsanti, tattha niccaphalā rukkhā;  
Nānā dijagaṇā yutā, mayūraakoṅcābhīrudā;  
Kokilādīhi vaggūhi.

“Jīvañjīvakasaddettha, atho oṭṭhavacittakā;  
Kukkuṭakā [kukutthakā (sī. pī.)] kuḷīrakā, vane pokkharasātakā.

“Sukasālikasaddettha, daṇḍamaṇavakāni ca;  
Sobhati sabbakālaṃ sā, kuveranaḷinī sadā.

“Ito ‘sā uttarā disā’, iti naṃ ācikkhatī jano;  
Yaṃ disaṃ abhipāleti, mahārājā yasassi so.

“Yakkhānañca adhipati, ‘kuvero’ iti nāmaso;  
Ramaṭī naccagītehi, yakkheheva purakkhato.

“Puttāpi tassa bahavo, ekanāmāti me sutam;  
Asīti dasa eko ca, indanāmā mahabbalā.

“Te cāpi buddham disvāna, buddham ādiccabandhunam;  
Dūratova namassanti, mahantaṃ vītasāradam.

“Namo te purisājañña, namo te purisuttama;  
Kusalena samekkhasi, amanussāpi taṃ vandanti;  
Sutaṃ netam abhiṇhaso, tasmā evaṃ vademase.

““Jinaṃ vandatha gotamaṃ, jinaṃ vandāma gotamaṃ;  
Vijjācaraṇasampannaṃ, buddham vandāma gotama””nti.

“Ayaṃ kho sā, mārisa, āṭṭhāṇṭhiyā rakkhā bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihiṃsāya phāsuvihārāya.

**282.** “Yassa kassaci, mārisa, bhikkhussa vā bhikkhuniyā vā upāsakassa vā upāsikāya vā ayaṃ āṭṭhāṇṭhiyā rakkhā suggahitā bhavissati samattā pariyāputā [pariyāputā (ka.)]. Taṃ ce amanusso yakkho vā yakkhinī vā yakkhapotako vā yakkhapotikā vā yakkhamahāmatto vā yakkhapārisajjo vā yakkhapacāro vā, gandhabbo vā gandhabbī vā gandhabbapotako vā gandhabbapotikā vā gandhabbamahāmatto vā gandhabbapārisajjo vā gandhabbapacāro vā, kumbhaṇḍo vā kumbhaṇḍī vā kumbhaṇḍapotako vā kumbhaṇḍapotikā vā kumbhaṇḍamahāmatto vā kumbhaṇḍapārisajjo vā kumbhaṇḍapacāro vā, nāgo vā nāgī vā nāgapotako vā nāgapotikā vā nāgamahāmatto vā nāgapārisajjo vā nāgapacāro vā, paduṭṭhacitto bhikkhum vā bhikkhunim vā upāsakaṃ vā upāsikaṃ vā gacchantaṃ vā anugaccheyya, ṭhitam vā upatiṭṭheyya, nisinnaṃ vā upanīsideyya, nipannaṃ vā upanipajjeyya. Na me so, mārisa, amanusso labheyya gāmesu vā nigamesu vā sakkāraṃ vā garukāraṃ vā. Na me so, mārisa, amanusso labheyya ālakamandāya nāma rājadhāniyā vatthum vā vāsaṃ vā. Na me so, mārisa, amanusso labheyya yakkhānaṃ samitiṃ gantum. Apissu naṃ, mārisa, amanussā anāvayhampi naṃ kareyyum avivayham. Apissu naṃ, mārisa, amanussā attāhipi paripuṇṇāhi paribhāsāhi paribhāseyyum. Apissu naṃ, mārisa, amanussā rittampissa pattaṃ sīse nikkujjeyyum. Apissu naṃ, mārisa, amanussā sattadhāpissa muddham phāleyyum.

“Santi hi, mārisa, amanussā caṇḍā ruddhā [ruddhā (sī. pī.)] rabhasā, te neva mahārājānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti. Te kho te, mārisa, amanussā mahārājānaṃ avaruddhā nāma vuccanti. Seyyathāpi, mārisa, rañño māgadhasa vijite mahācorā. Te neva rañño māgadhasa ādiyanti, na rañño māgadhasa purisakānaṃ ādiyanti, na rañño māgadhasa purisakānaṃ purisakānaṃ ādiyanti. Te kho te, mārisa, mahācorā rañño māgadhasa avaruddhā nāma vuccanti. Evameva kho, mārisa, santi amanussā caṇḍā ruddhā rabhasā, te neva mahārājānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti. Te kho te, mārisa, amanussā mahārājānaṃ avaruddhā nāma vuccanti. Yo hi koci, mārisa, amanusso yakkho vā yakkhinī vā...pe... gandhabbo vā gandhabbī vā ... kumbhaṇḍo vā kumbhaṇḍī vā... nāgo vā nāgī vā nāgapotako vā nāgapotikā vā nāgamahāmatto vā nāgapārisajjo vā

nāgapacāro vā paduṭṭhacitto bhikkhuṃ vā bhikkhuniṃ vā upāsakaṃ vā upāsikaṃ vā gacchantaṃ vā anugaccheyya, ʘhitaṃ vā upatiṭṭheyya, nisinnaṃ vā upanisiḍdeyya, nipannaṃ vā upanipajjeyya. Imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ ujjhāpetabbaṃ vikkanditabbaṃ viravitabbaṃ – ‘ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati, ayaṃ yakkho heṭheti, ayaṃ yakkho viheṭheti, ayaṃ yakkho hiṃsati, ayaṃ yakkho vihiṃsati, ayaṃ yakkho na muñcati’ ti.

**283.** “Katamesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ?

“Indo somo varuṇo ca, bhāradvājo pajāpati;  
Candano kāmasetṭho ca, kinnughaṇḍu nighaṇḍu ca.

“Panādo opamañño ca, devasūto ca mātali;  
Cittaseno ca gandhabbo, naḷo rājā janesabho [janosabho (syā.)].

“Sātāgiro hemavato, puṇṇako karatiyo guḷo;  
Sivako mucalindo ca, vessāmitto yugandharo.

“Gopālo supparodho ca [suppagedho ca (sī. syā. pī.)], hiri netti [hirī nettī (sī. pī.)] ca mandiyō;  
Pañcālacaṇḍo ālavako, pajjunno sumano sumukho;  
Dadhimukho maṇi māṇivaro [maṇi mānicaro (syā. pī.)] dīgho, atho serīsako saha.

“Imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ ujjhāpetabbaṃ vikkanditabbaṃ viravitabbaṃ – ‘ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati, ayaṃ yakkho heṭheti, ayaṃ yakkho viheṭheti, ayaṃ yakkho hiṃsati, ayaṃ yakkho vihiṃsati, ayaṃ yakkho na muñcati’ ti.

“Ayaṃ kho sā, mārisa, āṭānāṭiyā rakkhā bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihiṃsāya phāsuvihārāya. Handa ca dāni mayaṃ, mārisa, gacchāma bahukiccā mayaṃ bahukaraṇīyā’ ti. “Yassadāni tumhe mahārājāno kālaṃ maññathā’ ti.

**284.** Atha kho cattāro mahārājā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyimsu. Tepi kho yakkhā uṭṭhāyāsanaṃ appekacce bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyimsu. Appekacce bhagavatā saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā tatthevantaradhāyimsu. Appekacce yena bhagavā tenaṇjaliṃ paṇāmetvā tatthevantaradhāyimsu. Appekacce nāmagottaṃ sāvetvā tatthevantaradhāyimsu. Appekacce tuṇhībhūtā tatthevantaradhāyimsūti.

Paṭhamabhāṇavāro niṭṭhito.

### Dutiyabhāṇavāro

**285.** Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi – ‘‘imaṃ, bhikkhave, rattim cattāro mahārājā mahatiyā ca yakkhasenāya mahatiyā ca gandhabbasenāya mahatiyā ca kumbhaṇḍasenāya mahatiyā ca nāgasenāya catuddisaṃ rakkhaṃ ʘapetvā catuddisaṃ gumbaṃ ʘapetvā catuddisaṃ ovaraṇaṃ ʘapetvā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ giṇṇhakūṭaṃ pabbataṃ obhāsetvā yenāhaṃ tenupasaṅkamimsu; upasaṅkamtivā maṃ abhivādetvā ekamantaṃ nisīdimsu. Tepi kho, bhikkhave, yakkhā appekacce maṃ abhivādetvā ekamantaṃ nisīdimsu. Appekacce mayā saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu. Appekacce yenāhaṃ tenaṇjaliṃ paṇāmetvā ekamantaṃ nisīdimsu. Appekacce nāmagottaṃ sāvetvā ekamantaṃ nisīdimsu. Appekacce tuṇhībhūtā ekamantaṃ nisīdimsu.

**286.** “Ekamantaṃ nisinna kho, bhikkhave, vessavaṇo mahārājā maṃ etadavoca – ‘santi hi, bhante,

uḷārā yakkhā bhagavato appasannā...pe... santi hi, bhante nīcā yakkhā bhagavato pasannā. Yebhuyyena kho pana, bhante, yakkhā appasannāyeva bhagavato. Taṃ kissa hetu? Bhagavā hi, bhante, pāṇātipātā veramaṇiyā dhammaṃ deseti... surāmerayamajjappamādaṭṭhānā veramaṇiyā dhammaṃ deseti. Yebhuyyena kho pana, bhante, yakkhā appaṭiviratāyeva pāṇātipātā... appaṭiviratā surāmerayamajjappamādaṭṭhānā. Tesam taṃ hoti appiyaṃ amanāpaṃ. Santi hi, bhante, bhagavato sāvaka āraññavanapatthāni pantāni senāsanāni paṭisevanti appasaddāni appanigghosāni vijjanavātāni manussarāhasseyyakāni paṭisallānasārubbāni. Tattha santi uḷārā yakkhā nivāsino, ye imasmiṃ bhagavato pāvacane appasannā, tesam pasādāya uggaṇhātu, bhante, bhagavā āṭānāṭiyaṃ rakkhaṃ bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihimsāya phāsuvihārāyā’ti. Adhivāsesiṃ kho ahaṃ, bhikkhave, tuṇhībhāvena. Atha kho, bhikkhave, vessavaṇo mahārājā me adhivāsanam veditvā tāyaṃ velāyaṃ imaṃ āṭānāṭiyaṃ rakkhaṃ abhāsi –

**287.** ‘Vipassissa ca namatthu, cakkhumantassa sirīmato.

Sikhissapi ca namatthu, sabbabhūtānukampino.

‘Vessabhussa ca namatthu, nhātakassa tapassino;  
Namatthu kakusandhassa, mārasenāpamaddino.

‘Koṇāgamanassa namatthu, brāhmaṇassa vusīmato;  
Kassapassa ca namatthu, vippamuttassa sabbadhi.

‘Aṅgīrasassa namatthu, sakyaputtassa sirīmato;  
Yo imaṃ dhammaṃ desesi, sabbadukkhāpanūdanaṃ.

‘Ye cāpi nibbutā loke, yathābhūtaṃ vipassisuṃ;  
Te janā apisuṇātha, mahantā vītasāradā.

‘Hitam devamanussānaṃ, yaṃ namassanti gotamaṃ;  
Vijjācaraṇasampannaṃ, mahantaṃ vītasāradaṃ.

**288.** ‘Yato uggacchati sūriyo, ādicco maṇḍalī mahā.

Yassa cuggacchamānassa, saṃvarīpi nirujjhati;  
Yassa cuggate sūriye, “divaso”ti pavuccati.

‘Rahadopi tattha gambhīro, samuddo saritodako;  
Evaṃ taṃ tattha jānanti, “samuddo saritodako”.

‘Ito “sā purimā disā”, iti naṃ ācikkhatī jano;  
Yaṃ disaṃ abhipāleti, mahārājā yasassi so.

‘Gandhabbānaṃ adhipati, “dhatarattho”ti nāmaso;  
Ramatī naccagītehi, gandhabbehi purakkhato.

‘Puttāpi tassa bahavo, ekanāmāti me sutam;  
Asīti dasa eko ca, indanāmā mahabbalā.

‘Te cāpi buddham disvāna, buddham ādiccabandhunaṃ;  
Dūratova namassanti, mahantaṃ vītasāradaṃ.

‘Namo te purisājañña, namo te purisuttama;  
Kusalena samekkhasi, amanussāpi taṃ vandanti;  
Sutaṃ netam abhiṇhaso, tassā evaṃ vademase.

‘‘Jinaṃ vandatha gotamaṃ, jinaṃ vandāma gotamaṃ;  
Vijjācaraṇasampannaṃ, buddhaṃ vandāma gotamaṃ’’.

**289.** ‘Yena petā pavuccanti, piṣuṇā piṭṭhimaṃsikā.

Pāṇātipātino luddā, corā nekatikā janā.

‘Ito ‘‘sā dakkhiṇā disā’’ , iti naṃ ācikkhatī jano;  
Yaṃ disaṃ abhipāleti, mahārājā yasassi so.

‘Kumbhaṇḍānaṃ adhipati, ‘‘virūḷho’’ iti nāmaso;  
Ramaṭī naccagītehi, kumbhaṇḍehi purakkhato.

‘Puttāpi tassa bahavo, ekanāmāti me sutam;  
Asīti dasa eko ca, indanāmā mahabbalā.

‘Te cāpi buddhaṃ disvāna, buddhaṃ ādiccabandhunaṃ;  
Dūratova namassanti, mahantaṃ vītasāradaṃ.

‘Namo te purisājañña, namo te purisuttama;  
Kusalena samekkhasi, amanussāpi taṃ vandanti;  
Sutaṃ netam abhiṇhaso, tasmā evaṃ vademase.

‘‘Jinaṃ vandatha gotamaṃ, jinaṃ vandāma gotamaṃ;  
Vijjācaraṇasampannaṃ, buddhaṃ vandāma gotamaṃ’’.

**290.** ‘Yattha coggacchati sūriyo, ādicco maṇḍalī mahā.

Yassa coggacchamānassa, divasopi nirujjhati;  
Yassa coggate sūriye, ‘‘saṃvarī’’ti pavuccati.

‘Rahadopi tattha gambhīro, samuddo saritodako;  
Evaṃ taṃ tattha jānanti, samuddo saritodako.

‘Ito ‘‘sā pacchimā disā’’ , iti naṃ ācikkhatī jano;  
Yaṃ disaṃ abhipāleti, mahārājā yasassi so.

‘Nāgānañca adhipati, ‘‘virūpakkho’’ti nāmaso;  
Ramaṭī naccagītehi, nāgeheva purakkhato.

‘Puttāpi tassa bahavo, ekanāmāti me sutam;  
Asīti dasa eko ca, indanāmā mahabbalā.

‘Te cāpi buddhaṃ disvāna, buddhaṃ ādiccabandhunaṃ;  
Dūratova namassanti, mahantaṃ vītasāradaṃ.



‘Namo te purisājañña, namo te purisuttama;  
Kusalena samekkhasi, amanussāpi taṃ vandanti;  
Sutaṃ netaṃ abhiṅhaso, tasmā evaṃ vademase.

‘‘Jinaṃ vandatha gotamaṃ, jinaṃ vandāma gotamaṃ;  
Vijjācaraṇasampannaṃ, buddhaṃ vandāma gotamaṃ’’.

291. ‘Yena uttarakuruvho, mahāneru sudassano.

Manussā tattha jāyanti, amamā apariggahā.

‘Na te bījaṃ pavapanti, nāpi nīyanti naṅgalā;  
Akaṭṭhapākimaṃ sālīṃ, paribhuñjanti mānusa.

‘Akaṇaṃ athusaṃ suddhaṃ, sugandhaṃ taṇḍulapphalaṃ;  
Tuṇḍikīre pacitvāna, tato bhūñjanti bhojanaṃ.

‘Gāviṃ ekakhuraṃ katvā, anuyanti disodisaṃ;  
Pasuṃ ekakhuraṃ katvā, anuyanti disodisaṃ.

‘Itthiṃ vā vāhanaṃ katvā, anuyanti disodisaṃ;  
Purisaṃ vāhanaṃ katvā, anuyanti disodisaṃ.

‘Kumāriṃ vāhanaṃ katvā, anuyanti disodisaṃ;  
Kumāraṃ vāhanaṃ katvā, anuyanti disodisaṃ.

‘Te yāne abhiruhitvā,  
Sabbā disā anupariyāyanti;  
Pacārā tassa rājino.

‘Hatthiyānaṃ assayānaṃ,  
Dibbaṃ yānaṃ upaṭṭhitaṃ;  
Pāsādā sivikā ceva,  
Mahārājassa yasassino.

‘Tassa ca nagarā ahu,  
Antalikkhe sumāpitā;  
Āṭṇāṭṭā kusiṇāṭṭā parakusiṇāṭṭā,  
Nāṭasuriyā parakusiṇāṭṭā.

‘Uttarena kasivanto,  
Janoghamaparena ca;  
Navanavutiyo ambaraambaravatiyo,  
Āḷakamandā nāma rājadhānī.

‘Kuverassa kho pana, mārissa, mahārājassa visāṇā nāma rājadhānī;  
Tasmā kuvero mahārājā, ‘‘vessavaṇo’’ti pavuccati.

‘Pacesanto pakāsenti, tatolā tattalā tatotalā;  
Ojasi tejasi tatojasī, sūro rājā ariṭṭho nemi.

‘Rahadopi tattha dharaṇī nāma, yato meghā pavassanti;  
Vassā yato patāyanti, sabhāpi tattha sālavatī nāma.

‘Yattha yakkhā payirupāsanti, tattha niccaphalā rukkhā;  
Nānā dijagaṇā yutā, mayūraḥcābhīrudā;  
Kokilādīhi vaggūhi.

‘Jīvañjīvakasaddettha, atho oṭṭhavacittakā;  
Kukkuṭakā kuḷīrakā, vane pokkharasātakā.

‘Sukasālika saddettha, daṇḍamaṇḍavakāni ca;  
Sobhati sabbakālaṃ sā, kuveranaḷinī sadā.

‘Ito “sā uttarā disā”, iti naṃ ācikkhatī jano;  
Yaṃ disaṃ abhipāleti, mahārājā yasassi so.

‘Yakkhānaṅca adhipati, “kuvero” iti nāmaso;  
Ramatī naccagītehi, yakkheheva purakkhato.

‘Puttāpi tassa bahavo, ekanāmāti me sutāṃ;  
Asīti dasa eko ca, indanāmā mahabbalā.

‘Te cāpi buddhaṃ disvāna, buddhaṃ ādiccabandhunaṃ;  
Dūratova namassanti, mahantaṃ vītasāraḍaṃ.

‘Namo te purisājaṅṅā, namo te purisuttama;  
Kusalena samekkhasi, amanussāpi taṃ vandanti;  
Sutaṃ netāṃ abhiṅhaso, tasmā evaṃ vademase.

‘Jinaṃ vandatha gotamaṃ, jinaṃ vandāma gotamaṃ;  
Vijjācaraṇasampannaṃ, buddhaṃ vandāma gotama’nti.

**292.** ‘Ayaṃ kho sā, mārisa, āṭānāṭiyā rakkhā bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihiṃsāya phāsuvihārāya. Yassa kassaci, mārisa, bhikkhussa vā bhikkhuniyā vā upāsakassa vā upāsikāya vā ayaṃ āṭānāṭiyā rakkhā suggahitā bhavissati samattā pariyaṅputā taṃ ce amanusso yakkho vā yakkhīnī vā...pe... gandhabbo vā gandhabbī vā...pe... kumbhaṅḍo vā kumbhaṅḍī vā...pe... nāgo vā nāgī vā nāgapotako vā nāgapotikā vā nāgamahāmatto vā nāgapārisajjo vā nāgapacāro vā, paduṭṭhacitto bhikkhuṃ vā bhikkhuniṃ vā upāsakaṃ vā upāsikaṃ vā gacchantaṃ vā anugaccheyya, ṭhitaṃ vā upatiṭṭheyya, nisinnaṃ vā upanisīdeyya, nipannaṃ vā upanipajjeyya. Na me so, mārisa, amanusso labheyya gāmesu vā nigamesu vā sakkāraṃ vā garukāraṃ vā. Na me so, mārisa, amanusso labheyya ālakamandāya nāma rājadhāniyā vatthuṃ vā vāsaṃ vā. Na me so, mārisa, amanusso labheyya yakkhānaṃ samitiṃ gantaṃ. Apissu naṃ, mārisa, amanussā anāvayhampi naṃ kareyyuṃ avivayhaṃ. Apissu naṃ, mārisa, amanussā attāhi paripuṇṇāhi paribhāsāhi paribhāseyyuṃ. Apissu naṃ, mārisa, amanussā rittampissa pattaṃ sīse nikkujjeyyuṃ. Apissu naṃ, mārisa, amanussā sattadhāpissa muddhaṃ phāleyyuṃ. Santi hi, mārisa, amanussā caṇḍā ruddhā rabhasā, te neva mahārājānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti. Te kho te, mārisa, amanussā mahārājānaṃ avaruddhā nāma vuccanti. Seyyathāpi, mārisa, rañño māgadhasa vijite mahācorā. Te neva rañño māgadhasa ādiyanti, na rañño māgadhasa purisakānaṃ ādiyanti, na rañño māgadhasa purisakānaṃ purisakānaṃ ādiyanti. Te kho te, mārisa, mahācorā rañño māgadhasa avaruddhā nāma vuccanti. Evameva kho, mārisa, santi amanussā caṇḍā ruddhā rabhasā, te neva mahārājānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ

purisakānaṃ ādiyanti. Te kho te, mārisa, amanussā mahārājānaṃ avaruddhā nāma vuccanti. Yo hi koci, mārisa, amanusso yakkho vā yakkhinī vā...pe... gandhabbo vā gandhabbī vā...pe... kumbhaṇḍo vā kumbhaṇḍī vā...pe... nāgo vā nāgī vā...pe... paduṭṭhacitto bhikkhuṃ vā bhikkhunim vā upāsakaṃ vā upāsikaṃ vā gacchantaṃ vā upagaccheyya, ṭhitaṃ vā upatiṭṭheyya, nisinnaṃ vā upanisīdeyya, nipannaṃ vā upanipajjeyya. Imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ ujjhāpetabbaṃ vikkanditabbaṃ viravitabbaṃ – ‘ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati, ayaṃ yakkho heṭheti, ayaṃ yakkho viheṭheti, ayaṃ yakkho hiṃsati, ayaṃ yakkho vihiṃsati, ayaṃ yakkho na muñcati’ ti.

**293.** ‘Katamesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ?’

‘Indo somo varuṇo ca, bhāradvājo pajāpati;  
Candano kāmaseṭṭho ca, kinnughaṇḍu nighaṇḍu ca.

‘Panādo opamañño ca, devasūto ca mātali;  
Cittaseno ca gandhabbo, naḷo rājā janesabho.

‘Sātāgiro hevamoto, puṇṇako karatiyo guḷo;  
Sivako mucalindo ca, vessāmitto yugandharo.

‘Gopālo supparodho ca, hiri netti ca mandiyō;  
Pañcālacaṇḍo ālavako, pajjunno sumano sumukho;  
Dadhimukho maṇi māṇivaro dīgho, atho serīsako saha.

‘Imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ ujjhāpetabbaṃ vikkanditabbaṃ viravitabbaṃ – ‘ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati, ayaṃ yakkho heṭheti, ayaṃ yakkho viheṭheti, ayaṃ yakkho hiṃsati, ayaṃ yakkho vihiṃsati, ayaṃ yakkho na muñcati’ ti. Ayaṃ kho, mārisa, āṭānāṭiyā rakkhā bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihiṃsāya phāsuvihārāya. Handa ca dāni mayamaṃ, mārisa, gacchāma, bahukiccā mayamaṃ bahukaraṇīyā’ ti. ‘‘Yassa dāni tumhe mahārājāno kālaṃ maññathā’’ ti.

**294.** ‘‘Atha kho, bhikkhave, cattāro mahārājā uṭṭhāyāsanā maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyimsu. Tepi kho, bhikkhave, yakkhā uṭṭhāyāsanā appekacce maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyimsu. Appekacce mayā saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā tatthevantaradhāyimsu. Appekacce yenāhaṃ tenañjaliṃ paṇāmetvā tatthevantaradhāyimsu. Appekacce nāmagottaṃ sāvetvā tatthevantaradhāyimsu. Appekacce tuṅhībhūtā tatthevantaradhāyimsu.

**295.** ‘‘Uggaṇhātha, bhikkhave, āṭānāṭiyaṃ rakkhaṃ. Pariyāpuṇātha, bhikkhave, āṭānāṭiyaṃ rakkhaṃ. Dhāretha, bhikkhave, āṭānāṭiyaṃ rakkhaṃ. Atthasaṃhitā [atthasaṃhitāyaṃ (syā.)], bhikkhave, āṭānāṭiyā rakkhā bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihiṃsāya phāsuvihārāya’ ti. Idamavoca bhagavā. Attamaṇā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Āṭānāṭiyasuttaṃ niṭṭhitaṃ navamaṃ.

## 10. Saṅgītisuttaṃ

**296.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā mallesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi yena pāvā nāma mallānaṃ nagaraṃ tadavasari. Tatra sudaṃ bhagavā pāvāyaṃ viharati cundassa kammāraputtassa ambavane.

## Ubbhatakanavasandhāgāraṃ

**297.** Tena kho pana samayena pāveyyakānaṃ mallānaṃ ubbhatakaṃ nāma navaṃ sandhāgāraṃ [santhāgāraṃ (sī. pī.), santhāgāraṃ (syā. kaṃ.)] acirakāritaṃ hoti anajjhāvuttamaṃ [anajjhāvuttamaṃ (sī. syā. pī. ka.)] samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena. Assosum kho pāveyyakā mallā – “bhagavā kira mallesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi pāvaṃ anuppatto pāvāyaṃ viharati cundassa kammāraputtassa ambavane”ti. Atha kho pāveyyakā mallā yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho pāveyyakā mallā bhagavantaṃ etadavocum – “idha, bhante, pāveyyakānaṃ mallānaṃ ubbhatakaṃ nāma navaṃ sandhāgāraṃ acirakāritaṃ hoti anajjhāvuttamaṃ samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena. Tañca kho, bhante, bhagavā paṭhamaṃ paribhuñjatu, bhagavatā paṭhamaṃ paribhuttaṃ pacchā pāveyyakā mallā paribhuñjissanti. Tadassa pāveyyakānaṃ mallānaṃ dīgharattaṃ hitāya sukhāyā”ti. Adhivāsesi kho bhagavā tuṅhībhāvena.

**298.** Atha kho pāveyyakā mallā bhagavato adhivāsaṃ viditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena sandhāgāraṃ tenupasaṅkamimsu; upasaṅkamtivā sabbasantharim [sabbasantharim santhataṃ (ka.)] sandhāgāraṃ santharivā bhagavato āsanāni paññāpetvā udakamaṇikaṃ patiṭṭhapetvā telapadīpaṃ āropetvā yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ atthamsu. Ekamantaṃ thitā kho te pāveyyakā mallā bhagavantaṃ etadavocum – “sabbasantharisanthataṃ [sabbasantharim santhataṃ (sī. pī. ka.)], bhante, sandhāgāraṃ, bhagavato āsanāni paññattāni, udakamaṇiko patiṭṭhāpito, telapadīpo āropito. Yassadāni, bhante, bhagavā kālaṃ maññati”ti.

**299.** Atha kho bhagavā nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena sandhāgāraṃ tenupasaṅkami; upasaṅkamtivā pāde pakkhāletvā sandhāgāraṃ pavisitvā majjhimamaṃ thambamaṃ nissāya puratthābhimukho nisīdi. Bhikkhusaṅghopi kho pāde pakkhāletvā sandhāgāraṃ pavisitvā pacchimaṃ bhittim nissāya puratthābhimukho nisīdi bhagavantaṃ yeva purakkhatvā. Pāveyyakāpi kho mallā pāde pakkhāletvā sandhāgāraṃ pavisitvā puratthimaṃ bhittim nissāya pacchimābhimukhā nisīdimsu bhagavantaṃ yeva purakkhatvā. Atha kho bhagavā pāveyyake malle bahudeva rattim dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā uyyojesi – “abhikkantā kho, vāsetthā, ratti. Yassadāni tumhe kālaṃ maññathā”ti. “Evaṃ, bhante”ti kho pāveyyakā mallā bhagavato paṭissutvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamimsu.

**300.** Atha kho bhagavā acirapakkantesu pāveyyakesu mallesu tuṅhībhūtaṃ tuṅhībhūtaṃ bhikkhusaṃghamaṃ anuviloketvā āyasmantaṃ sārīputtaṃ āmantesi – “vigatathinamidhho [vigatathinamidhho (sī. syā. kaṃ. pī.)] kho, sārīputta, bhikkhusaṅgho. Paṭibhātu taṃ, sārīputta, bhikkhūnaṃ dhammīkathā. Piṭṭhi me āgilāyati. Tamamaṃ āyamissāmī”ti [āyameyyāmīti (syā. kaṃ.)]. “Evaṃ, bhante”ti kho āyasmā sārīputto bhagavato paccassosi. Atha kho bhagavā catugguṇaṃ saṅghātim paññāpetvā dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ accādhāya, sato sampajāno utthānasaññaṃ manasi karitvā.

## Bhinnanigaṇṭhavatthu

**301.** Tena kho pana samayena nigaṇṭho nāṭaputto pāvāyaṃ adhunākālaṅkato hoti. Tassa kālaṅkiriyaṃ bhinnā nigaṇṭhā dvedhikajātā [ddhehahakajātā (syā. kaṃ.)] bhaṇḍanaajātā kalahajātā vivādāpannā aññaṃaññaṃ mukhasattīhi vitudantā viharanti [vicaranti (syā. kaṃ.)] – “na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi, kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi! Micchāpaṭipanno tvamasi, ahamasmi sammāpaṭipanno. Sahitaṃ me, asahitaṃ te. Purevacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca. Adhiciṇṇaṃ te viparāvattaṃ, āropito te vādo, niggaḥito tvamasi, cara vādappamokkhāya, nibbetehehi vā sace pahosī”ti. Vadhoyeva kho maññe

nigaṇṭhesu nāṭaputtiyesu vattati. Yepi [yepi te (sī. pī.)] nigaṇṭhassa nāṭaputtassa sāvakā gihī odātavasanā, tepi nigaṇṭhesu nāṭaputtiyesu nibbinnarūpā virattarūpā paṭivānarūpā, yathā taṃ durakkhāte dhammavinaye duppavedite aniyyānike anupasamasamvattanike asammāsambuddhappavedite bhinnathūpe appaṭisaraṇe.

**302.** Atha kho āyasmā sārīputto bhikkhū āmantesi – “nigaṇṭho, āvuso, nāṭaputto pāvāyaṃ adhunākālaṅkato, tassa kālaṅkiriya bhinnā nigaṇṭhā dvedhikajāta...pe... bhinnathūpe appaṭisaraṇe”. “Evañhetam, āvuso, hoti durakkhāte dhammavinaye duppavedite aniyyānike anupasamasamvattanike asammāsambuddhappavedite. Ayaṃ kho panāvuso amhākaṃ [asmākaṃ (pī.)] bhagavatā [bhagavato (ka. sī.)] dhammo svākkhāto suppavedito niyyāniko upasamasamvattaniko sammāsambuddhappavedito. Tattha sabbeva saṅgāyitabbaṃ, na vivaditabbaṃ, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.

“Katamo cāvuso, amhākaṃ bhagavatā [bhagavato (ka. sī.)] dhammo svākkhāto suppavedito niyyāniko upasamasamvattaniko sammāsambuddhappavedito; yattha sabbeva saṅgāyitabbaṃ, na vivaditabbaṃ, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ?”

### Ekakaṃ

**303.** “Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena eko dhammo sammadakkhāto. Tattha sabbeva saṅgāyitabbaṃ, na vivaditabbaṃ, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Katamo eko dhammo? Sabbe sattā āhāraṭṭhitikā. Sabbe sattā saṅkhāraṭṭhitikā. Ayaṃ kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena eko dhammo sammadakkhāto. Tattha sabbeva saṅgāyitabbaṃ, na vivaditabbaṃ, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.

### Dukaṃ

**304.** “Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dve dhammā sammadakkhātā. Tattha sabbeva saṅgāyitabbaṃ, na vivaditabbaṃ, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Katame dve [dve dhammo (syā. kaṃ.) evamuparipi]?”

“Nāmañca rūpañca.

“Avijjā ca bhavataṅhā ca.

“Bhavadiṭṭhi ca vibhavadiṭṭhi ca.

“Ahirikañca [ahirikañca (katthaci)] anottappañca.

“Hirī ca ottappañca.

“Dovacassatā ca pāpamittatā ca.

“Sovacassatā ca kalyāṇamittatā ca.

- “Āpattikusalatā ca āpattivuṭṭhānakusalatā ca.
- “Samāpattikusalatā ca samāpattivuṭṭhānakusalatā ca.
- “Dhātukusalatā ca manasikārakusalatā ca.
- “Āyatanakusalatā ca paṭiccasamuppādakusalatā ca.
- “Ṭhānakusalatā ca aṭṭhānakusalatā ca.
- “Ajjavañca lajjavañca.
- “Khanti ca soraccañca.
- “Sākhalyañca paṭisanthāro ca.
- “Avihimsā ca soceyyañca.
- “Muṭṭhassaccañca asampajaññañca.
- “Sati ca sampajaññañca.
- “Indriyesu aguttadvāratā ca bhojane amattaññutā ca.
- “Indriyesu guttadvāratā ca bhojane mattaññutā ca.
- “Paṭisaṅkhānabalañca [paṭisandhānabalañca (syā.)] bhāvanābalañca.
- “Satibalañca samādhibalañca.
- “Samatho ca vipassanā ca.
- “Samathanimittañca paggahanimittañca.
- “Paggaho ca avikkhepo ca.
- “Sīlavipatti ca diṭṭhivipatti ca.
- “Sīlasampadā ca diṭṭhisampadā ca.
- “Sīlavisuddhi ca diṭṭhivisuddhi ca.
- “Diṭṭhivisuddhi kho pana yathā diṭṭhissa ca padhānaṃ.
- “Saṃvego ca saṃvejanīyesu ṭhānesu saṃvigghassa ca yoniso padhānaṃ.
- “Asantuṭṭhitā ca kusalesu dhammesu appaṭivānitā ca padhānasmim.
- “Vijjā ca vimutti ca.

“Khayeññaṇaṃ anuppādeññaṇaṃ.

“Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dve dhammā sammadakkhātā. Tattha sabbeheva saṅgāyitabbaṃ, na vivaditabbaṃ, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.

### Tikaṃ

**305.** “Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tayo dhammā sammadakkhātā. Tattha sabbeheva saṅgāyitabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ. Katame tayo?

“Tīṇi akusalamūlāni – lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ.

“Tīṇi kusalamūlāni – alobho kusalamūlaṃ, adoso kusalamūlaṃ, amoho kusalamūlaṃ.

“Tīṇi duccharitāni – kāyaduccharitaṃ, vacīdudharitaṃ, manoduccharitaṃ.

“Tīṇi sucaritāni – kāyasucaritaṃ, vacīsucaritaṃ, manosucaritaṃ.

“Tayo akusalavitakkā – kāmavitakko, byāpādavitaṅko, vihiṃsāvitaṅko.

“Tayo kusalavitakkā – nekkhammavitaṅko, abyāpādavitaṅko, avihiṃsāvitaṅko.

“Tayo akusalasaṅkappā – kāmasaṅkappo, byāpādasāṅkappo, vihiṃsāsaṅkappo.

“Tayo kusalasaṅkappā – nekkhammasaṅkappo, abyāpādasāṅkappo, avihiṃsāsaṅkappo.

“Tisso akusalasaññā – kāmasaññā, byāpādasaññā, vihiṃsāsaññā.

“Tisso kusalasaññā – nekkhammasaññā, abyāpādasaññā, avihiṃsāsaññā.

“Tisso akusaladhātuyo – kāmadhātu, byāpādadhātu, vihiṃsādhātu.

“Tisso kusaladhātuyo – nekkhammadhātu, abyāpādadhātu, avihiṃsādhātu.

“Aparāpi tisso dhātuyo – kāmadhātu, rūpadhātu, arūpadhātu.

“Aparāpi tisso dhātuyo – rūpadhātu, arūpadhātu, nirodhadhātu.

“Aparāpi tisso dhātuyo – hīnadhātu, majjhimadhātu, paṇīthadhātu.

“Tisso taṇhā – kāmataṇhā, bhavataṇhā, vibhavataṇhā.

“Aparāpi tisso taṇhā – kāmataṇhā, rūpataṇhā, arūpataṇhā.

“Aparāpi tisso taṇhā – rūpataṇhā, arūpataṇhā, nirodhataṇhā.

“Tīṇi saṃyojanāni – sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso.

“Tayo āsavā – kāmāsavo, bhavāsavo, avijjāsavo.

“Tayo bhavā – kāmabhavo, rūpabhavo, arūpabhavo.

“Tisso esanā – kāmesanā, bhavesanā, brahmacariyesanā.

“Tisso vidhā – seyyohamasmīti vidhā, sadiso hamasmīti vidhā, hīnohamasmīti vidhā.

“Tayo addhā – atīto addhā, anāgato addhā, paccuppanno addhā.

“Tayo antā – sakkāyo anto, sakkāyasamudayo anto, sakkāyanirodho anto.

“Tisso vedanā – sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.

“Tisso dukkhatā – dukkhadukkhatā, saṅkhāradukkhatā, vipariṇāmadukkhatā.

“Tayo rāsī – micchattaniyato rāsī, sammattaniyato rāsī, aniyato rāsī.

“Tayo tamā [tisso kaṅkhā (bahūsu) aṭṭhakathā oloketabbā] – atītaṃ vā addhānaṃ ārabba kaṅkhati vicikicchati nādhimuccati na sampasīdati, anāgataṃ vā addhānaṃ ārabba kaṅkhati vicikicchati nādhimuccati na sampasīdati, etarahi vā paccuppannaṃ addhānaṃ ārabba kaṅkhati vicikicchati nādhimuccati na sampasīdati.

“Tīṇi tathāgatassa arakkheyyāni – parisuddhakāyasamācāro āvuso tathāgato, natthi tathāgatassa kāyaduccaritaṃ, yaṃ tathāgato rakkheyya – ‘mā me idaṃ paro aññāsī’ti. Parisuddhavacīsamācāro āvuso, tathāgato, natthi tathāgatassa vacīduccaritaṃ, yaṃ tathāgato rakkheyya – ‘mā me idaṃ paro aññāsī’ti. Parisuddhamanosamācāro, āvuso, tathāgato, natthi tathāgatassa manoduccaritaṃ yaṃ tathāgato rakkheyya – ‘mā me idaṃ paro aññāsī’ti.

“Tayo kiñcanā – rāgo kiñcanaṃ, doso kiñcanaṃ, moho kiñcanaṃ.

“Tayo aggī – rāgaggi, dosaggi, mohaggi.

“Aparepi tayo aggī – āhuneyyaggi, gahapataggi, dakkhiṇeyyaggi.

“Tividhena rūpasaṅgaho – sanidassanasappaṭiḡhaṃ rūpaṃ [sanidassanasappaṭiḡharūpaṃ (syā. kaṃ.) evamitaradvayepi], anidassanasappaṭiḡhaṃ rūpaṃ, anidassanaappaṭiḡhaṃ rūpaṃ.

“Tayo saṅkhārā – puññābhisāṅkhāro, apuññābhisāṅkhāro, āneñjābhisāṅkhāro.

“Tayo puggalā – sekkho puggalo, asekkho puggalo, nevasekkhonāsekkho puggalo.

“Tayo therā – jātithero, dhammathero, sammutithero [sammattithero (syā. kaṃ.)].

“Tīṇi puññakiriyavatthūni – dānamayaṃ puññakiriyavatthu, sīlamayaṃ puññakiriyavatthu, bhāvanāmayāṃ puññakiriyavatthu.

“Tīṇi codanāvattthūni – diṭṭhena, sutena, parisāṅkāya.

“Tisso kāmūpapattiyo [kāmupattiyo (sī.), kāmupattiyo (syā. pī. ka.)] – santāvuso sattā



paccupaṭṭhitakāmā, te paccupaṭṭhitesu kāmesu vasaṃ vattenti, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā. Ayaṃ paṭhamā kāmūpapatti. Santāvuso, sattā nimmitakāmā, te nimminivā nimminivā kāmesu vasaṃ vattenti, seyyathāpi devā nimmanaratī. Ayaṃ dutiyā kāmūpapatti. Santāvuso sattā paranimmitakāmā, te paranimmitesu kāmesu vasaṃ vattenti, seyyathāpi devā paranimmitavasavattī. Ayaṃ tatiyā kāmūpapatti.

“Tisso sukhūpapattiyo [sukhūpapattiyo (syā. pī. ka.)] – santāvuso sattā [sattā sukhaṃ (syā. kaṃ.)] uppādetvā uppādetvā sukhaṃ viharanti, seyyathāpi devā brahmakāyikā. Ayaṃ paṭhamā sukhūpapatti. Santāvuso, sattā sukkena abhisannā parisannā paripūrā paripphuṭā. Te kadāci karahaci udānaṃ udānenti – ‘aho sukhaṃ, aho sukha’nti, seyyathāpi devā ābhassarā. Ayaṃ dutiyā sukhūpapatti. Santāvuso, sattā sukkena abhisannā parisannā paripūrā paripphuṭā. Te santāmyeva tusitā [santusitā (syā. kaṃ.)] sukhaṃ [cittasukhaṃ (syā. ka.)] paṭisaṃvedenti, seyyathāpi devā subhakiṇhā. Ayaṃ tatiyā sukhūpapatti.

“Tisso paññā – sekkhā paññā, asekkhā paññā, nevasekkhānāsekkhā paññā.

“Aparāpi tisso paññā – cintāmayā paññā, sutamayā paññā, bhāvanāmayā paññā.

“Tīṇāvudhāni – sutāvudhaṃ, pavivekāvudhaṃ, paññāvudhaṃ.

“Tīṇindriyāni – anaññātaññassāmītindriyaṃ, aññindriyaṃ, aññātāvindriyaṃ.

“Tīṇi cakkhūni – maṃsacakkhu, dibbacakkhu, paññācakkhu.

“Tisso sikkhā – adhisīlasikkhā, adhicittasikkhā, adhipaññāsikkhā.

“Tisso bhāvanā – kāyabhāvanā, cittabhāvanā, paññābhāvanā.

“Tīṇi anuttariyāni – dassanānuttariyaṃ, paṭipadānuttariyaṃ, vimuttānuttariyaṃ.

“Tayo samādhi – savitakkasavicāro samādhi, avitakkavicāramatto samādhi, avitakkaavicāro samādhi.

“Aparepi tayo samādhi – suññato samādhi, animitto samādhi, appaṇihito samādhi.

“Tīṇi soceyyāni – kāyasoceyyaṃ, vacīsoceyyaṃ, manosoceyyaṃ.

“Tīṇi moneyyāni – kāyamoneyyaṃ, vacīmoneyyaṃ, manomoneyyaṃ.

“Tīṇi kosallāni – āyakoṣallaṃ, apāyakoṣallaṃ, upāyakoṣallaṃ.

“Tayo madā – ārogyamado, yobbanamado, jīvitamado.

“Tīṇi ādhipateyyāni – attādhipateyyaṃ, lokādhipateyyaṃ, dhammādhipateyyaṃ.

“Tīṇi kathāvattthūni – atītaṃ vā addhānaṃ ārabba kathaṃ katheyya – ‘evaṃ ahoṣi atītamaddhāna’nti; anāgataṃ vā addhānaṃ ārabba kathaṃ katheyya – ‘evaṃ bhavissati anāgatamaddhāna’nti; etarahi vā paccuppannaṃ addhānaṃ ārabba kathaṃ katheyya – ‘evaṃ hoti etarahi paccuppannaṃ addhāna’nti.

“Tisso vijjā – pubbenivāsānussatiñāṇaṃ vijjā, sattānaṃ cutūpapāteñāṇaṃ vijjā, āsavānaṃ

khayēñāṇaṃ vijjā.

“Tayo viharā – dibbo viharo, brahmā viharo, ariyo viharo.

“Tīṇi pāṭihāriyāni – iddhipāṭihāriyaṃ, ādesanāpāṭihāriyaṃ, anusāsanīpāṭihāriyaṃ.

“Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tayo dhammā sammadakkhātā. Tattha sabbeheva saṅgāyitabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ.

### Catukkaṃ

**306.** “Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammā sammadakkhātā. Tattha sabbeheva saṅgāyitabbaṃ, na vivaditabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ. Katame cattāro?

“Cattāro **satipaṭṭhānā**. Idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. Vedanāsu vedanānupassī...pe... citte cittānupassī...pe... dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

“Cattāro **sammappadhānā**. Idhāvuso, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asamosāya bhīyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

“Cattāro **iddhipādā**. Idhāvuso, bhikkhu chandasamādhīpadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti. Cittasamādhīpadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti. Vīriyasamādhīpadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti. Vīmaṃsāsamādhīpadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti.

“Cattāri **jhānāni**. Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ [paṭhamajjhānaṃ (syā. kaṃ.)] upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhījaṃ pītisukhaṃ dutiyaṃ jhānaṃ [dutiyaajjhānaṃ (syā. kaṃ.)] upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti – ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ jhānaṃ [tatiyaajjhānaṃ (syā. kaṃ.)] upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ [catutthajjhānaṃ (syā. kaṃ.)] upasampajja viharati.

**307.** “Catasso **samādhībhāvanā**. Atthāvuso, samādhībhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṃvattati. Atthāvuso, samādhībhāvanā bhāvitā bahulīkatā ñānadassanapaṭilābhāya saṃvattati. Atthāvuso samādhībhāvanā bhāvitā bahulīkatā satisampajaññāya saṃvattati. Atthāvuso samādhībhāvanā bhāvitā bahulīkatā āsavānaṃ khayāya saṃvattati.

“Katamā cāvuso, samādhībhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṃvattati? Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ...pe... catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ, āvuso, samādhībhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṃvattati.

“Katamā cāvuso, samādhībhāvanā bhāvitā bahulīkatā ñāṇadassanapaṭilābhāya saṃvattati? Idhāvuso, bhikkhu ālokasaññaṃ manasi karoti, divāsaññaṃ adhiṭṭhāti yathā divā tathā rattim, yathā rattim tathā divā. Iti vivaṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ bhāveti. Ayaṃ, āvuso samādhībhāvanā bhāvitā bahulīkatā ñāṇadassanapaṭilābhāya saṃvattati.

“Katamā cāvuso, samādhībhāvanā bhāvitā bahulīkatā satisampajaññāya saṃvattati? Idhāvuso, bhikkhuno viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. Viditā sañña uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. Viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. Ayaṃ, āvuso, samādhībhāvanā bhāvitā bahulīkatā satisampajaññāya saṃvattati.

“Katamā cāvuso, samādhībhāvanā bhāvitā bahulīkatā āsavānaṃ khayāya saṃvattati? Idhāvuso, bhikkhu pañcasu upādānakkhandhesu udayabbayānupassī viharati. Iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo. Iti vedanā...pe... iti sañña... iti saṅkhārā... iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo. Ayaṃ, āvuso, samādhībhāvanā bhāvitā bahulīkatā āsavānaṃ khayāya saṃvattati.

**308.** “Catasso **appamañña**. Idhāvuso, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamaññaṇa averena abyāpajjena [abyāpajjhena (sī. syā. kaṃ. pī.)] pharivā viharati. Karuṇāsahagatena cetasā...pe... muditāsahagatena cetasā...pe... upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharati. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamaññaṇa averena abyāpajjena pharivā viharati.

“Cattāro **āruppā**. [arūpā (syā. kaṃ. pī.)] Idhāvuso, bhikkhu sabbaso rūpasaññaṇaṃ samatikkamā paṭighasaññaṇaṃ atthaṅgamā nānattasaññaṇaṃ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanam upasampajja viharati. Sabbaso ākāsānañcāyatanam samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanam upasampajja viharati. Sabbaso viññāṇañcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharati. Sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati.

“Cattāri **apassenāni**. Idhāvuso, bhikkhu saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodeti.

**309.** “Cattāro **ariyavaṃsā**. Idhāvuso, bhikkhu santuṭṭho hoti itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī, na ca cīvarahetu anesanaṃ appatirūpaṃ āpajjati; aladdhā ca cīvaraṃ na paritassati, laddhā ca cīvaraṃ agadhito [agathito (sī. pī.)] amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati; tāya ca pana itarītaracīvarasantuṭṭhiyā nevattānukkamseti na paraṃ vambheti. Yo hi tattha dakkho analaso sampajāno paṭissato, ayaṃ vuccatāvuso – ‘bhikkhu porāṇe aggaññe ariyavaṃse ṭhito’.

“Puna caparaṃ, āvuso, bhikkhu santuṭṭho hoti itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī, na ca piṇḍapātaṃ hetu anesanaṃ appatirūpaṃ āpajjati; aladdhā ca piṇḍapātaṃ na paritassati, laddhā ca piṇḍapātaṃ agadhito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati; tāya ca pana itarītarapiṇḍapātasantuṭṭhiyā nevattānukkamseti na paraṃ vambheti. Yo hi tattha dakkho analaso sampajāno paṭissato, ayaṃ vuccatāvuso – ‘bhikkhu porāṇe aggaññe ariyavaṃse ṭhito’.

“Puna caparaṃ, āvuso, bhikkhu santuṭṭho hoti itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī, na ca senāsanahetu anesanaṃ appatirūpaṃ āpajjati; aladdhā ca senāsanam na paritassati, laddhā ca senāsanam agadhito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati;

tāya ca pana itarītarasenāsanasantuṭṭhiyā nevattānukkamaṃseti na paraṃ vambheti. Yo hi tattha dakkho analaso sampajāno paṭissato, ayaṃ vuccatāvuso – ‘bhikkhu porāṇe aggaññe ariyavaṃse ṭhito’.

“Puna caparaṃ, āvuso, bhikkhu pahānārāmo hoti pahānarato, bhāvanārāmo hoti bhāvanārato; tāya ca pana pahānārāmatāya pahānaratiyā bhāvanārāmatāya bhāvanāratiyā nevattānukkamaṃseti na paraṃ vambheti. Yo hi tattha dakkho analaso sampajāno paṭissato ayaṃ vuccatāvuso – ‘bhikkhu porāṇe aggaññe ariyavaṃse ṭhito’.

**310.** “Cattāri **padhānāni**. Saṃvarapadhānaṃ pahānapadhānaṃ bhāvanāpadhānaṃ [bhāvanāppadhānaṃ (syā.)] anurakkhaṇāpadhānaṃ [anurakkhaṇāppadhānaṃ (syā.)]. Katamañcāvuso, saṃvarapadhānaṃ? Idhāvuso, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇaṃenaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaram āpajjati. Sotena saddaṃ sutvā... ghānena gandhaṃ ghāyitvā... jivhāya rasaṃ sāyitvā... kāyena phoṭṭhabbaṃ phusitvā... manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. Yatvādhikaraṇaṃenaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaram āpajjati. Idaṃ vuccatāvuso, saṃvarapadhānaṃ.

“Katamañcāvuso, pahānapadhānaṃ? Idhāvuso, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti byantiṃ karoti [byantī karoti (syā. kaṃ.)] anabhāvaṃ gameti. Uppannaṃ byāpādavitakkaṃ...pe... uppannaṃ vihiṃsāvitaṃ... uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantiṃ karoti anabhāvaṃ gameti. Idaṃ vuccatāvuso, pahānapadhānaṃ.

“Katamañcāvuso, bhāvanāpadhānaṃ? Idhāvuso, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Dhammavicayasambojjhaṅgaṃ bhāveti... vīriyasambojjhaṅgaṃ bhāveti... pītisambojjhaṅgaṃ bhāveti... passaddhisambojjhaṅgaṃ bhāveti... samādhisambojjhaṅgaṃ bhāveti... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ. Idaṃ vuccatāvuso, bhāvanāpadhānaṃ.

“Katamañcāvuso, anurakkhaṇāpadhānaṃ? Idhāvuso, bhikkhu uppannaṃ bhadrakaṃ [bhaddakaṃ (syā. kaṃ. pī.)] samādhinimittaṃ anurakkhati – aṭṭhikasāññaṃ, puḷvakaṃ [puḷvakaṃ (sī. pī.)], vinīlakasaññaṃ, vicchiddakasaññaṃ, uddhumātakasaññaṃ. Idaṃ vuccatāvuso, anurakkhaṇāpadhānaṃ.

“Cattāri **ñāṇāni** – dhamme ñāṇaṃ, anvaye ñāṇaṃ, pariye [paricce (sī. ka.), paricchede (syā. pī. ka.)] ṭīkā oloketabbā] ñāṇaṃ, sammutiyaṃ ñāṇaṃ [sammatiñāṇaṃ (syā. kaṃ.)].

“Aparānipi cattāri ñāṇāni – dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ.

**311.** “Cattāri **sotāpattiyaṅgāni** – sappurisasamsevo, saddhammassavanaṃ, yonisomanasikāro, dhammānudhammapaṭipatti.

“Cattāri **sotāpannassa aṅgāni**. Idhāvuso, ariyasāvako buddhe aveccappasādena samannāgato hoti – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi sathā devamanussānaṃ buddho, bhagavā’ ti. Dhamme aveccappasādena samannāgato hoti – ‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko [opanyiko (syā. kaṃ.)] paccattaṃ vedītabbo viññūhī’ ti. Saṅghe aveccappasādena samannāgato hoti – ‘suppaṭipanno bhagavato sāvakaṃgaho ujuppaṭipanno bhagavato sāvakaṃgaho ñāyappaṭipanno bhagavato sāvakaṃgaho sāmīcippaṭipanno bhagavato sāvakaṃgaho yadidaṃ cattāri purisayugāni aṭṭha

purisapuggalā, esa bhagavato sāvakaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti. Ariyakantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññuppasatthehi aparāmaṭṭhehi samādhisaṃvattanikehi.

“Cattāri **sāmaññaphalāni** – sotāpattiphalaṃ, sakadāgāmiphalaṃ, anāgāmiphalaṃ, arahattaphalaṃ.

“Catasso **dhātuyo** – pathavīdhātu, āpodhātu, tejjodhātu, vāyodhātu.

“Cattāro **āhārā** – kabalīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṃ catutthaṃ.

“Catasso **viññāṇaṭṭhitiyo**. Rūpūpāyaṃ vā, āvuso, viññāṇaṃ tiṭṭhamānaṃ tiṭṭhati rūpāramaṇaṃ [rūpāramaṇaṃ (?)] rūpappatiṭṭhaṃ nandūpasecanaṃ vuddhiṃ virūḷhiṃ vepullaṃ āpajjati; vedanūpāyaṃ vā āvuso...pe... saññūpāyaṃ vā, āvuso...pe... saṅkhārūpāyaṃ vā, āvuso, viññāṇaṃ tiṭṭhamānaṃ tiṭṭhati saṅkhārāramaṇaṃ saṅkhārappatiṭṭhaṃ nandūpasecanaṃ vuddhiṃ virūḷhiṃ vepullaṃ āpajjati.

“Cattāri **agatigamanāni** – chandāgatiṃ gacchati, dosāgati gacchati, mohāgatiṃ gacchati, bhayāgatiṃ gacchati.

“Cattāro **taṇhuppādā** – cīvarahetu vā, āvuso, bhikkhuno taṇhā uppajjamānā uppajjati; piṇḍapātahetu vā, āvuso, bhikkhuno taṇhā uppajjamānā uppajjati; senāsanahetu vā, āvuso, bhikkhuno taṇhā uppajjamānā uppajjati; itibhavābhavaḥetu vā, āvuso, bhikkhuno taṇhā uppajjamānā uppajjati.

“Catasso **paṭipadā** – dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññā.

“Aparāpi catasso **paṭipadā** – akkhamā paṭipadā, khamā paṭipadā, damā paṭipadā, samā paṭipadā.

“Cattāri **dhammapadāni** – anabhijjhā dhammapadaṃ, abyāpādo dhammapadaṃ, sammāsati dhammapadaṃ, sammāsamādhī dhammapadaṃ.

“Cattāri **dhammasamādānāni** – atthāvuso, dhammasamādānaṃ paccuppannadukkhañceva āyatiṅca dukkhavipākaṃ. Atthāvuso, dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākaṃ. Atthāvuso, dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākaṃ. Atthāvuso, dhammasamādānaṃ paccuppannasukhañceva āyatiṅca sukhavipākaṃ.

“Cattāro **dhammakkhandhā** – sīlakkhandho, samādhikkhandho, paññākkhandho, vimuttikkhandho.

“Cattāri **balāni** – vīriyabalaṃ, satibalaṃ, samādhibalaṃ, paññābalaṃ.

“Cattāri **adhiṭṭhānāni** – paññādhīṭṭhānaṃ, saccādhīṭṭhānaṃ, cāgādhīṭṭhānaṃ, upasamādhīṭṭhānaṃ.

**312.** “Cattāri **pañhabyākaraṇāni** – [cattāro pañhabyākaraṇā (sī. syā. kaṃ. pī.)] ekaṃsabyākaraṇīyo pañho, paṭipucchābyākaraṇīyo pañho, vibhajjabyākaraṇīyo pañho, ṭhapanīyo pañho.

“Cattāri **kammāni** – atthāvuso, kammaṃ kaṇhaṃ kaṇhavipākaṃ; atthāvuso, kammaṃ sukkaṃ sukkavipākaṃ; atthāvuso, kammaṃ kaṇhasukkaṃ kaṇhasukhavipākaṃ; atthāvuso, kammaṃ akaṇhaasukkaṃ akaṇhaasukkavipākaṃ kammakkhayāya saṃvattati.

“Cattāro **sacchikaraṇīyā dhammā** – pubbenivāso satiyā sacchikaraṇīyo; sattānaṃ cutūpapāto cakkhunā sacchikaraṇīyo; aṭṭha vimokkhā kāyena sacchikaraṇīyā; āsavānaṃ khayō paññāya sacchikaraṇīyo.

“Cattāro **oghā** – kāmogho, bhavogho, diṭṭhogho, avijjogho.

“Cattāro **yogā** – kāmayogo, bhavayogo, diṭṭhiyogo, avijjāyogo.

“Cattāro **visaññogā** – kāmayogavisaññogo, bhavayogavisaññogo, diṭṭhiyogavisaññogo, avijjāyogavisaññogo.

“Cattāro **ganthā** – abhijjhā kāyagantho, byāpādo kāyagantho, sīlabbataparāmāso kāyagantho, idaṃsaccābhiniveso kāyagantho.

“Cattāri **upādānāni** – kāmupādānaṃ [[kāmupādānaṃ \(sī. pī.\) evamita-resupī](#)], diṭṭhupādānaṃ, sīlabbatupādānaṃ, attavādupādānaṃ.

“Catasso **yonīyo** – aṇḍajayoni, jalābujayoni, saṃsedajayoni, opapātikayoni.

“Catasso **gabbhāvakkantiyo**. Idhāvuso, ekacco asampajāno mātukucchiṃ okkamati, asampajāno mātukucchismiṃ ṭhāti, asampajāno mātukucchimhā nikkhamati, ayaṃ paṭhamā gabbhāvakkanti. Puna caparaṃ, āvuso, idhekacco sampajāno mātukucchiṃ okkamati, asampajāno mātukucchismiṃ ṭhāti, asampajāno mātukucchimhā nikkhamati, ayaṃ dutiyā gabbhāvakkanti. Puna caparaṃ, āvuso, idhekacco sampajāno mātukucchiṃ okkamati, sampajāno mātukucchismiṃ ṭhāti, asampajāno mātukucchimhā nikkhamati, ayaṃ tatiyā gabbhāvakkanti. Puna caparaṃ, āvuso, idhekacco sampajāno mātukucchiṃ okkamati, sampajāno mātukucchismiṃ ṭhāti, sampajāno mātukucchimhā nikkhamati, ayaṃ catutthā gabbhāvakkanti.

“Cattāro **attabhāvapaṭilābhā**. Atthāvuso, attabhāvapaṭilābho, yasmiṃ attabhāvapaṭilābhe attasañcetanāyeva kamati, no parasañcetanā. Atthāvuso, attabhāvapaṭilābho, yasmiṃ attabhāvapaṭilābhe parasañcetanāyeva kamati, no attasañcetanā. Atthāvuso, attabhāvapaṭilābho, yasmiṃ attabhāvapaṭilābhe attasañcetanā ceva kamati parasañcetanā ca. Atthāvuso, attabhāvapaṭilābho, yasmiṃ attabhāvapaṭilābhe neva attasañcetanā kamati, no parasañcetanā.

**313.** “Catasso **dakkhiṇāvisuddhiyo**. Atthāvuso, dakkhiṇā dāyakato visujjhati no paṭiggāhakato. Atthāvuso, dakkhiṇā paṭiggāhakato visujjhati no dāyakato. Atthāvuso, dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato. Atthāvuso, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca.

“Cattāri **saṅgahavatthūni** – dānaṃ, peyyavajjaṃ [[piyavajjaṃ \(syā. kaṃ. ka.\)](#)], atthacariyā, samānattā.

“Cattāro **anariyavohārā** – musāvādo, piṣuṇāvācā, pharusāvācā, samphappalāpo.

“Cattāro **ariyavohārā** – musāvādā veramaṇī [[veramaṇi \(ka.\)](#)], piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī.

“Aparepi cattāro **anariyavohārā** – adiṭṭhe diṭṭhavādītā, assute sutavādītā, amute mutavādītā, aviññāte viññātavādītā.

“Aparepi cattāro **ariyavohārā** – adiṭṭhe adiṭṭhavādītā, assute assutavādītā, amute amutavādītā,

aviññāte aviññātavāditā.

“Aparepi cattāro **anariyavohārā** – diṭṭhe adiṭṭhavāditā, sute assutavāditā, mute amutavāditā, viññāte aviññātavāditā.

“Aparepi cattāro **ariyavohārā** – diṭṭhe diṭṭhavāditā, sute sutavāditā, mute mutavāditā, viññāte viññātavāditā.

**314.** “Cattāro **puggalā**. Idhāvuso, ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto. Idhāvuso, ekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto. Idhāvuso, ekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto, parantapo ca paraparitāpanānuyogamanuyutto. Idhāvuso, ekacco puggalo neva attantapo hoti na attaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto. So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto [sītībhūto (ka.)] sukhappaṭisaṃvedī brahmabhūtena attanā viharati.

“Aparepi cattāro **puggalā**. Idhāvuso, ekacco puggalo attahitāya paṭipanno hoti no parahitāya. Idhāvuso, ekacco puggalo parahitāya paṭipanno hoti no attahitāya. Idhāvuso, ekacco puggalo neva attahitāya paṭipanno hoti no parahitāya. Idhāvuso, ekacco puggalo attahitāya ceva paṭipanno hoti parahitāya ca.

“Aparepi cattāro **puggalā** – tamo tamaparāyano, tamo jotiparāyano, joti tamaparāyano, joti jotiparāyano.

“Aparepi cattāro **puggalā** – samaṇamacalo, samaṇapadumo, samaṇapuṇḍarīko, samaṇesu samaṇasukhumālo.

“Ime kho, āvuso, tena bhagavatā **jānatā passatā** arahatā sammāsambuddhena cattāro dhammā sammadakkhātā; tattha sabbeheva saṅgāyitabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ.

Paṭhamabhāṇavāro niṭṭhito.

### Pañcakaṃ

**315.** “Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena pañca dhammā sammadakkhātā. Tattha sabbeheva saṅgāyitabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ. Katame pañca?

“**Pañcakkhandhā**. Rūpakkhandho vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho.

“**Pañcupādānakkhandhā**. Rūpupādānakkhandho [rūpupādānakkhandho (sī. syā. kaṃ. pī.) [evamitaṅsupi](#)] vedanupādānakkhandho saññupādānakkhandho saṅkhārupādānakkhandho viññāṇupādānakkhandho.

“Pañca **kāmaguṇā**. Cakkhaviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasañhitā rajanīyā, sotaviññeyyā saddā... ghānaviññeyyā gandhā... jīvāviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasañhitā rajanīyā.

“Pañca **gatiyo** – nirayo, tiracchānayoṇi, pettivisayo, manussā, devā.

“Pañca **macchariyāni** – āvāsamacchariyaṃ, kulamacchariyaṃ, lābhamacchariyaṃ, vaṇṇamacchariyaṃ, dhammacchariyaṃ.

“Pañca **nīvaraṇāni** – kāmacchandanivaraṇaṃ, byāpādanīvaraṇaṃ, thinamiddhanīvaraṇaṃ, uddhaccakukkuccanīvaraṇaṃ, vicikicchānīvaraṇaṃ.

“Pañca **orambhāgiyāni saññojanāni** – sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso, kāmacchando, byāpādo.

“Pañca **uddhambhāgiyāni saññojanāni** – rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā.

“Pañca **sikkhāpadāni** – pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, musāvādā veramaṇī, surāmerayamajjappamādaṭṭhānā veramaṇī.

**316.** “Pañca **abhabbatṭhānāni**. Abhabbo, āvuso, khīṇāsavo bhikkhu sañcicca pāṇaṃ jīvītā voropetuṃ. Abhabbo khīṇāsavo bhikkhu adinnaṃ theyyasaṅkhātāṃ ādiyituṃ [ādātuṃ (syā. kaṃ. pī.)]. Abhabbo khīṇāsavo bhikkhu methunaṃ dhammaṃ paṭisevituṃ. Abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsituṃ. Abhabbo khīṇāsavo bhikkhu sannidhikāraṃ kāme paribhuñjituṃ, seyyathāpi pubbe āgārikabhūto.

“Pañca **byasanāni** – ñātibyasanaṃ, bhogabyasanaṃ, rogabyasanaṃ, sīlabyasanaṃ, diṭṭhibyasanaṃ. Nāvuso, sattā ñātibyasanaṃhetu vā bhogabyasanaṃhetu vā rogabyasanaṃhetu vā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjanti. Sīlabyasanaṃhetu vā, āvuso, sattā diṭṭhibyasanaṃhetu vā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjanti.

“Pañca **sampadā** – ñātisampadā, bhogasampadā, ārogyasampadā, sīlasampadā, diṭṭhisampadā. Nāvuso, sattā ñātisampadāhetu vā bhogasampadāhetu vā ārogyasampadāhetu vā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjanti. Sīlasampadāhetu vā, āvuso, sattā diṭṭhisampadāhetu vā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjanti.

“Pañca **ādīnavā dussīlassa sīlavipattiyā**. Idhāvuso, dussīlo sīlavipanno pamādādhikaraṇaṃ mahatiṃ bhogajāniṃ nigacchati, ayaṃ paṭhamo ādīnavo dussīlassa sīlavipattiyā. Puna caparaṃ, āvuso, dussīlassa sīlavipannassa pāpako kittisaddo abbhuggacchati, ayaṃ dutiyo ādīnavo dussīlassa sīlavipattiyā. Puna caparaṃ, āvuso, dussīlo sīlavipanno yaññadeva paraṃ upasaṅkamati yadi khattiyapariṣaṃ yadi brāhmaṇapariṣaṃ yadi gahapatipariṣaṃ yadi samaṇapariṣaṃ, avisārado upasaṅkamati maṅkubhūto, ayaṃ tatiyo ādīnavo dussīlassa sīlavipattiyā. Puna caparaṃ, āvuso, dussīlo sīlavipanno sammūlho kālaṃ karoti, ayaṃ catuttho ādīnavo dussīlassa sīlavipattiyā. Puna caparaṃ, āvuso, dussīlo sīlavipanno kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjati, ayaṃ pañcama ādīnavo dussīlassa sīlavipattiyā.

“Pañca **ānisaṃsā sīlavato sīlasampadāya**. Idhāvuso, sīlavā sīlasampanno appamādādhikaraṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchati, ayaṃ paṭhamo ānisaṃso sīlavato sīlasampadāya. Puna caparaṃ, āvuso, sīlavato sīlasampannassa kalyāṇo kittisaddo abbhuggacchati, ayaṃ dutiyo ānisaṃso sīlavato sīlasampadāya. Puna caparaṃ, āvuso, sīlavā sīlasampanno yaññadeva paraṃ upasaṅkamati yadi khattiyapariṣaṃ yadi brāhmaṇapariṣaṃ yadi gahapatipariṣaṃ yadi samaṇapariṣaṃ, visārado upasaṅkamati amaṅkubhūto, ayaṃ tatiyo ānisaṃso sīlavato sīlasampadāya. Puna caparaṃ, āvuso, sīlavā sīlasampanno asamūlho kālaṃ karoti, ayaṃ catuttho ānisaṃso sīlavato sīlasampadāya. Puna caparaṃ, āvuso, sīlavā sīlasampanno kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjati, ayaṃ pañcama ānisaṃso sīlavato sīlasampadāya.

“Codakena, āvuso, bhikkhunā paraṃ codetukāmena pañca dhamme ajjhattaṃ upaṭṭhapetvā paro



codetabbo. Kālena vakkhāmi no akālena, bhūtena vakkhāmi no abhūtena, saṅhena vakkhāmi no pharusena, atthasaṃhitena vakkhāmi no anattasaṃhitena, mettacittena [mettācittena (katthaci)] vakkhāmi no dosantarenāti. Codakena, āvuso, bhikkhunā paraṃ codetukāmena ime pañca dhamme ajjhataṃ upaṭṭhapetvā paro codetabbo.

**317.** “Pañca **padhāniyaṅgāni**. Idhāvuso, bhikkhu saddho hoti, saddahati tathāgatassa bodhiṃ – ‘itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato, lokavidū anuttaro purisadammasārathi sathā devamanussānaṃ buddho bhagavā’ ti. Appābādho hoti appātaṅko, samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya. Asaṭho hoti amāyāvī, yathābhūtaṃ attānaṃ āvikatā sathari vā viññūsu vā sabrahmacārīsu. Āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṃ vā dalhaparakkamo anikkhattadhuro kusalesu dhammesu. Paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā.

**318.** “Pañca **suddhāvāsā** – avihā, atappā, sudassā, sudassī, akaniṭṭhā.

“Pañca **anāgāmino** – antarāparinibbāyī, upahaccaparinibbāyī, asaṅkhāraparinibbāyī, sasaṅkhāraparinibbāyī, uddhamsoakaniṭṭhagāmī.

**319.** “Pañca **cetokhilā**. Idhāvuso, bhikkhu sathari kaṅkhati vicikicchati nādhimuccati na sampasīdati. Yo so, āvuso, bhikkhu sathari kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, ayaṃ paṭhamo cetokhilo. Puna caparaṃ, āvuso, bhikkhu dhamme kaṅkhati vicikicchati...pe... saṅge kaṅkhati vicikicchati... sikkhāya kaṅkhati vicikicchati... sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto. Yo so, āvuso, bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, ayaṃ pañcama cetokhilo.

**320.** “Pañca **quetasovinibandhā**. Idhāvuso, bhikkhu kāmesu avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigataparīlāho avigatataṅho. Yo so, āvuso, bhikkhu kāmesu avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigataparīlāho avigatataṅho, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Ayaṃ paṭhamo cetaso vinibandho. Puna caparaṃ, āvuso, bhikkhu kāye avītarāgo hoti... pe... rūpe avītarāgo hoti...pe... puna caparaṃ, āvuso, bhikkhu yāvadattaṃ udarāvadehakaṃ bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati...pe... puna caparaṃ, āvuso, bhikkhu aññataraṃ devanikāyaṃ pañidhāya brahmacariyaṃ carati – ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ ti. Yo so, āvuso, bhikkhu aññataraṃ devanikāyaṃ pañidhāya brahmacariyaṃ carati – ‘imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā’ ti, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Ayaṃ pañcama cetaso vinibandho.

“**Pañcendriyāni** – cakkhendriyaṃ, sotindriyaṃ, ghānendriyaṃ, jivhendriyaṃ, kāyendriyaṃ.

“Aparānipi **pañcendriyāni** – sukhendriyaṃ, dukkhendriyaṃ, somanassendriyaṃ, domanassendriyaṃ, upekkhendriyaṃ.

“Aparānipi **pañcendriyāni** – saddhendriyaṃ, vīriyendriyaṃ, satindriyaṃ, samādhendriyaṃ, paññendriyaṃ.

**321.** “Pañca **nissaraṇiyā** [nissāraṇiyā (sī. syā. kaṃ. pī.) ṭikā oloketabbā] **dhātuyo**. Idhāvuso,

bhikkhuno kāme manasikaroto kāmesu cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati. Nekkhammaṃ kho panassa manasikaroto nekkhamme cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. Tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ visaṃyuttaṃ kāmehi. Ye ca kāmapaccayā uppajjanti āsavā vighātā pariḷāhā [*vighātapariḷāhā (syā. kaṃ.)*], mutto so tehi, na so taṃ vedanaṃ vedeti. Idamakkhātaṃ kāmānaṃ nissaraṇaṃ.

“Puna caparaṃ, āvuso, bhikkhuno byāpādaṃ manasikaroto byāpāde cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati. Abyāpādaṃ kho panassa manasikaroto abyāpāde cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. Tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ visaṃyuttaṃ byāpādena. Ye ca byāpādapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṃ vedanaṃ vedeti. Idamakkhātaṃ byāpādassa nissaraṇaṃ.

“Puna caparaṃ, āvuso, bhikkhuno vihesaṃ manasikaroto vihesāya cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati. Avihesaṃ kho panassa manasikaroto avihesāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. Tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ visaṃyuttaṃ vihesāya. Ye ca vihesāpaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṃ vedanaṃ vedeti. Idamakkhātaṃ vihesāya nissaraṇaṃ.

“Puna caparaṃ, āvuso, bhikkhuno rūpe manasikaroto rūpesu cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati. Arūpaṃ kho panassa manasikaroto arūpe cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. Tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ visaṃyuttaṃ rūpehi. Ye ca rūpapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṃ vedanaṃ vedeti. Idamakkhātaṃ rūpānaṃ nissaraṇaṃ.

“Puna caparaṃ, āvuso, bhikkhuno sakkāyaṃ manasikaroto sakkāye cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati. Sakkāyanirodhaṃ kho panassa manasikaroto sakkāyanirodhe cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. Tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ visaṃyuttaṃ sakkāyena. Ye ca sakkāyapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṃ vedanaṃ vedeti. Idamakkhātaṃ sakkāyassa nissaraṇaṃ.

**322.** “Pañca **vimuttāyatanāni**. Idhāvuso, bhikkhuno sathā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacārī. Yathā yathā, āvuso, bhikkhuno sathā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacārī. Tathā tathā so tasmim dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca. Tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati. Idaṃ paṭhamaṃ vimuttāyatanam.

“Puna caparaṃ, āvuso, bhikkhuno na heva kho sathā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacārī, api ca kho yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti...pe... api ca kho yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti...pe... api ca kho yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati...pe... api ca khvassa aññataraṃ samādhinimittaṃ suggahitaṃ hoti sumanasikataṃ sūpadhāritaṃ suppaṭividdhaṃ paññāya. Yathā yathā, āvuso, bhikkhuno aññataraṃ samādhinimittaṃ suggahitaṃ hoti sumanasikataṃ sūpadhāritaṃ suppaṭividdhaṃ paññāya tathā tathā so tasmim dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca. Tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati. Idaṃ pañcamaṃ vimuttāyatanam.

“Pañca **vimutti-paripācanīyā saññā** – aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā.

“Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena pañca dhammā sammadakkhātā; tatha sabbeheva saṅgāyitabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ [saṅgītiyapañcakaṃ niṭṭhitāṃ (syā. kaṃ.)].

### Chakkaṃ

**323.** “Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cha dhammā sammadakkhātā; tatha sabbeheva saṅgāyitabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ. Katame cha?

“Cha **ajjhattikāni āyatanāni** – cakkhāyatanāṃ, sotāyatanāṃ, ghānāyatanāṃ, jivhāyatanāṃ, kāyāyatanāṃ, manāyatanāṃ.

“Cha **bāhirāni āyatanāni** – rūpāyatanāṃ, saddāyatanāṃ, gandhāyatanāṃ, rasāyatanāṃ, phoṭṭhabbāyatanāṃ, dhammāyatanāṃ.

“Cha **viññāṇakāyā** – cakkhaviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ.

“Cha **phassakāyā** – cakkhusamphasso, sotasamphasso, ghānasamphasso, jivhāsamphasso, kāyasamphasso, manosamphasso.

“Cha **vedanākāyā** – cakkhusamphassajā vedanā, sotasamphassajā vedanā, ghānasamphassajā vedanā, jivhāsamphassajā vedanā, kāyasamphassajā vedanā, manosamphassajā vedanā.

“Cha **saññākāyā** – rūpasaññā, saddasaññā, gandhasaññā, rasasaññā, phoṭṭhabbasaññā, dhammasaññā.

“Cha **sañcetanākāyā** – rūpasañcetanā, saddasañcetanā, gandhasañcetanā, rasasañcetanā, phoṭṭhabbasañcetanā, dhammasañcetanā.

“Cha **taṇhākāyā** – rūpataṇhā, saddataṇhā, gandhataṇhā, rasataṇhā, phoṭṭhabbataṇhā, dhammataṇhā.

**324.** “Cha **agāravā**. Idhāvuso, bhikkhu satthari agāravo viharati appatisso; dhamme agāravo viharati appatisso; saṅghe agāravo viharati appatisso; sikkhāya agāravo viharati appatisso; appamāde agāravo viharati appatisso; paṭisanthāre [paṭisandhāre (ka.)] agāravo viharati appatisso.

“Cha **gāravā**. Idhāvuso, bhikkhu satthari sagāravo viharati sappatisso; dhamme sagāravo viharati sappatisso; saṅghe sagāravo viharati sappatisso; sikkhāya sagāravo viharati sappatisso; appamāde sagāravo viharati sappatisso; paṭisanthāre sagāravo viharati sappatisso.

“Cha **somanassūpavicārā**. Cakkhunā rūpaṃ disvā somanassaṭṭhāniyaṃ rūpaṃ upavicarati; sotena saddaṃ sutvā... ghānena gandhaṃ ghāyitvā... jivhāya rasaṃ sāyitvā... kāyena phoṭṭhabbaṃ phusitvā. Manasā dhammaṃ viññāya somanassaṭṭhāniyaṃ dhammaṃ upavicarati.

“Cha **domanassūpavicārā**. Cakkhunā rūpaṃ disvā domanassaṭṭhāniyaṃ rūpaṃ upavicarati...pe... manasā dhammaṃ viññāya domanassaṭṭhāniyaṃ dhammaṃ upavicarati.

“Cha **upekkhūpavicārā**. Cakkhunā rūpaṃ disvā upekkhāṭṭhāniyaṃ [upekkhāṭṭhāniyaṃ (ka.)]

rūpaṃ upavicarati...pe... manasā dhammaṃ viññāya upekkhāṭṭhāniyaṃ dhammaṃ upavicarati.

“Cha **sāraṇīyā dhammā**. Idhāvuso, bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi [āvī (ka. sī. pī. ka.)] ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

“Puna caparaṃ, āvuso, bhikkhuno mettaṃ vacīkammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sāraṇīyo...pe... ekībhāvāya saṃvattati.

“Puna caparaṃ, āvuso, bhikkhuno mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca. Ayampi dhammo sāraṇīyo...pe... ekībhāvāya saṃvattati.

“Puna caparaṃ, āvuso, bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi, tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi sabrahmacārīhi sādharmaṇabhogī. Ayampi dhammo sāraṇīyo...pe... ekībhāvāya saṃvattati.

“Puna caparaṃ, āvuso, bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni, tathārūpesu sīlesu sīlasāmaññagato viharati sabrahmacārīhi āvi ceva raho ca. Ayampi dhammo sāraṇīyo...pe... ekībhāvāya saṃvattati.

“Puna caparaṃ, āvuso, bhikkhu yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayaṃ, tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharati sabrahmacārīhi āvi ceva raho ca. Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅghāya avivādāya sāmaggīyā ekībhāvāya saṃvattati.

**325. Cha vivādamūlāni.** Idhāvuso, bhikkhu kodhano hoti upanāhī. Yo so, āvuso, bhikkhu kodhano hoti upanāhī, so sattharipi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṅghepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī [paripūrīkārī (syā. kaṃ.)] hoti. Yo so, āvuso, bhikkhu satthari agāravo viharati appatisso, dhamme agāravo viharati appatisso, saṅge agāravo viharati appatisso, sikkhāya na paripūrakārī, so saṅge vivādaṃ janeti. Yo hoti vivādo bahujaanaahitāya bahujaanaasukhāya anattāya ahitāya dukkhāya devamanussānaṃ. Evarūpaṃ ce tumhe, āvuso, vivādamūlaṃ ajjhataṃ vā bahiddhā vā samanupasseyyātha. Tatra tumhe, āvuso, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha. Evarūpaṃ ce tumhe, āvuso, vivādamūlaṃ ajjhataṃ vā bahiddhā vā na samanupasseyyātha. Tatra tumhe, āvuso, tasseva pāpakassa vivādamūlassa āyatim anavassavāya paṭipajjeyyātha. Evametassa pāpakassa vivādamūlassa pahānaṃ hoti. Evametassa pāpakassa vivādamūlassa āyatim anavassavo hoti.

“Puna caparaṃ, āvuso, bhikkhu makkhī hoti paḷāsī...pe... issukī hoti maccharī...pe... saṭho hoti māyāvī... pāpiccho hoti micchādiṭṭhī... sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī...pe... yo so, āvuso, bhikkhu sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī, so sattharipi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṅghepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī hoti. Yo so, āvuso, bhikkhu satthari agāravo viharati appatisso, dhamme agāravo viharati appatisso, saṅge agāravo viharati appatisso, sikkhāya na paripūrakārī, so saṅge vivādaṃ janeti. Yo hoti vivādo bahujaanaahitāya bahujaanaasukhāya anattāya ahitāya dukkhāya devamanussānaṃ. Evarūpaṃ ce tumhe, āvuso, vivādamūlaṃ ajjhataṃ vā bahiddhā vā samanupasseyyātha. Tatra tumhe, āvuso, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha. Evarūpaṃ ce tumhe, āvuso, vivādamūlaṃ ajjhataṃ vā bahiddhā vā na samanupasseyyātha. Tatra tumhe, āvuso, tasseva pāpakassa vivādamūlassa āyatim anavassavāya paṭipajjeyyātha. Evametassa pāpakassa vivādamūlassa pahānaṃ hoti. Evametassa pāpakassa vivādamūlassa āyatim anavassavo hoti.

“Cha **dhātuyo** – pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññādhātu.

**326.** “Cha **nissaraṇiyā dhātuyo**. Idhāvuso, bhikkhu evaṃ vadeyya – ‘mettā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā, atha ca pana me byāpādo cittaṃ pariyādāya tiṭṭhatī’ ti. So ‘mā hevaṃ’ tissa vacanīyo, ‘māyasmā evaṃ avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. Aṭṭhānametaṃ, āvuso, anavakāso, yaṃ mettāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya. Atha ca panassa byāpādo cittaṃ pariyādāya ṭhassati, netam ṭhānaṃ vijjati. Nissaraṇam hetam, āvuso, byāpādassa, yadidaṃ mettā cetovimuttī’ ti.

“Idha panāvuso, bhikkhu evaṃ vadeyya – ‘karuṇā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā. Atha ca pana me vihesā cittaṃ pariyādāya tiṭṭhatī’ ti, so ‘mā hevaṃ’ tissa vacanīyo ‘māyasmā evaṃ avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. Aṭṭhānametaṃ āvuso, anavakāso, yaṃ karuṇāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya, atha ca panassa vihesā cittaṃ pariyādāya ṭhassati, netam ṭhānaṃ vijjati. Nissaraṇam hetam, āvuso, vihesāya, yadidaṃ karuṇā cetovimuttī’ ti.

“Idha panāvuso, bhikkhu evaṃ vadeyya – ‘muditā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā. Atha ca pana me arati cittaṃ pariyādāya tiṭṭhatī’ ti, so ‘mā hevaṃ’ tissa vacanīyo ‘māyasmā evaṃ avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. Aṭṭhānametaṃ, āvuso, anavakāso, yaṃ muditāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya, atha ca panassa arati cittaṃ pariyādāya ṭhassati, netam ṭhānaṃ vijjati. Nissaraṇam hetam, āvuso, aratiyā, yadidaṃ muditā cetovimuttī’ ti.

“Idha panāvuso, bhikkhu evaṃ vadeyya – ‘upekkhā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā. Atha ca pana me rāgo cittaṃ pariyādāya tiṭṭhatī’ ti. So ‘mā hevaṃ’ tissa vacanīyo ‘māyasmā evaṃ avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. Aṭṭhānametaṃ, āvuso, anavakāso, yaṃ upekkhāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya, atha ca panassa rāgo cittaṃ pariyādāya ṭhassati netam ṭhānaṃ vijjati. Nissaraṇam hetam, āvuso, rāgassa, yadidaṃ upekkhā cetovimuttī’ ti.

“Idha panāvuso, bhikkhu evaṃ vadeyya – ‘animittā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā. Atha ca pana me nimittānusāri viññānaṃ hotī’ ti. So ‘mā hevaṃ’ tissa vacanīyo ‘māyasmā evaṃ avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. Aṭṭhānametaṃ, āvuso, anavakāso, yaṃ animittāya cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya, atha ca panassa nimittānusāri viññānaṃ bhavissati, netam ṭhānaṃ vijjati. Nissaraṇam hetam, āvuso, sabbanimittānaṃ, yadidaṃ animittā cetovimuttī’ ti.

“Idha panāvuso, bhikkhu evaṃ vadeyya – ‘asmīti kho me vigataṃ [\[vighātaṃ \(sī. pī.\), vigate \(syā. ka.\)\]](#), ayamahasmīti na samanupassāmi, atha ca pana me vicikicchākathāṅkathāsallaṃ cittaṃ pariyādāya tiṭṭhatī’ ti. So ‘mā hevaṃ’ tissa vacanīyo ‘māyasmā evaṃ avaca, mā bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. Aṭṭhānametaṃ, āvuso, anavakāso, yaṃ asmīti vigate [\[vighāte \(sī. pī.\)\]](#) ayamahasmīti asamanupassato, atha ca panassa vicikicchākathāṅkathāsallaṃ cittaṃ pariyādāya ṭhassati, netam ṭhānaṃ vijjati. Nissaraṇam hetam, āvuso, vicikicchākathāṅkathāsallassa, yadidaṃ asmimānasamugghāto’ ti.

**327.** “Cha **anuttariyāni** – dassanānuttariyaṃ, savanānuttariyaṃ, lābhānuttariyaṃ, sikkhānuttariyaṃ, pāricariyānuttariyaṃ, anussatānuttariyaṃ.

“Cha **anussatiṭṭhānāni** – buddhānussati, dhammānussati, saṅghānussati, sīlānussati, cāgānussati, devatānussati.

**328.** “Cha **satatavihārā**. Idhāvuso, bhikkhu cakkhunā rūpaṃ disvā neva sumano hoti na dummano, upekkhako [upekkhako ca (syā. ka.)] viharati sato sampajāno. Sotena saddaṃ sutvā...pe... manasā dhammaṃ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāno.

**329.** “**Chaḷābhijātiyo**. Idhāvuso, ekacco kaṇhābhijātiko samāno kaṇhaṃ dhammaṃ abhijāyati. Idha paṇāvuso, ekacco kaṇhābhijātiko samāno sukkaṃ dhammaṃ abhijāyati. Idha paṇāvuso, ekacco kaṇhābhijātiko samāno akaṇhaṃ asukkaṃ nibbānaṃ abhijāyati. Idha paṇāvuso, ekacco sukkaṃ dhammaṃ abhijāyati. Idha paṇāvuso, ekacco sukkaṃ dhammaṃ abhijāyati. Idha paṇāvuso, ekacco sukkaṃ dhammaṃ abhijāyati. Idha paṇāvuso, ekacco sukkaṃ dhammaṃ abhijāyati. Idha paṇāvuso, ekacco sukkaṃ dhammaṃ abhijāyati. Idha paṇāvuso, ekacco sukkaṃ dhammaṃ abhijāyati. Idha paṇāvuso, ekacco sukkaṃ dhammaṃ abhijāyati.

“Cha **nibbedhabhāgiyā** saññā [nibbedhabhāgiyasaññā (syā. kaṃ.)] – aniccasaññā anicce, dukkhasaññā dukkhe, anattasaññā, pahānasaññā, virāgasaññā, nirodhasaññā.

“Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cha dhammā sammadakkhātā; tatha sabbeheva saṅgāyitabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ.

### Sattakaṃ

**330.** “Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena satta dhammā sammadakkhātā; tatha sabbeheva saṅgāyitabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ. Katame satta?

“Satta **ariyadhanāni** – saddhādanaṃ, sīladhanaṃ, hiridhanaṃ, ottappadhanaṃ, sutadhanaṃ, cāgadhanaṃ, paññādhanaṃ.

“Satta **bojjhaṅgā** – satisambojjhaṅgo, dhammavicayasambojjhaṅgo, vīriyasambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo, upekkhāsambojjhaṅgo.

“Satta **samādhiparikkhārā** – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati.

“Satta **asaddhammā** – idhāvuso, bhikkhu assaddho hoti, ahiriko hoti, anottappī hoti, appassuto hoti, kusīto hoti, muṭṭhassati hoti, duppañño hoti.

“Satta **saddhammā** – idhāvuso, bhikkhu saddho hoti, hirimā hoti, ottappī hoti, bahussuto hoti, āradhavīriyo hoti, upaṭṭhitassati hoti, paññavā hoti.

“Satta **sappurisdhammā** – idhāvuso, bhikkhu dhammaññū ca hoti atthaññū ca attaññū ca mattaññū ca kālaññū ca parisaññū ca puggalaññū ca.

**331.** “Satta **niddasavatthūni**. Idhāvuso, bhikkhu sikkhāsamādāne tibbacchando hoti, āyatiṅca sikkhāsamādāne avigatapemo. Dhammanisantiyā tibbacchando hoti, āyatiṅca dhammanisantiyā avigatapemo. Icchāvinaye tibbacchando hoti, āyatiṅca icchāvinaye avigatapemo. Paṭisallāne tibbacchando hoti, āyatiṅca paṭisallāne avigatapemo. Vīriyārambhe tibbacchando hoti, āyatiṅca vīriyārambhe avigatapemo. Satinepakke tibbacchando hoti, āyatiṅca satinepakke avigatapemo. Diṭṭhipaṭivedhe tibbacchando hoti, āyatiṅca diṭṭhipaṭivedhe avigatapemo.

“**Satta saññā** – aniccasaññā, anattasaññā, asubhasaññā, ādīnavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā.

“**Satta balāni** – saddhābalaṃ, vīriyabalaṃ, hiribalaṃ, ottappabalaṃ, satibalaṃ, samādhibalaṃ, paññābalaṃ.

**332.** “Satta **viññāṇaṭṭhitiyo**. Santāvuso, sattā nānattakāyā nānattasaññino, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā. Ayaṃ paṭhamā viññāṇaṭṭhiti.

“Santāvuso, sattā nānattakāyā ekattasaññino seyyathāpi devā brahmakāyikā paṭhamābhiniḍḍattā. Ayaṃ dutiyā viññāṇaṭṭhiti.

“Santāvuso, sattā ekattakāyā nānattasaññino seyyathāpi devā ābhassarā. Ayaṃ tatiyā viññāṇaṭṭhiti.

“Santāvuso, sattā ekattakāyā ekattasaññino seyyathāpi devā subhakiṇhā. Ayaṃ catutthī viññāṇaṭṭhiti.

“Santāvuso, sattā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ ti ākāsānañcāyatanūpagā. Ayaṃ pañcamī viññāṇaṭṭhiti.

“Santāvuso, sattā sabbaso ākāsānañcāyatanāṃ samatikkamma ‘anantaṃ viññāṇa’ nti viññāṇañcāyatanūpagā. Ayaṃ chaṭṭhī viññāṇaṭṭhiti.

“Santāvuso, sattā sabbaso viññāṇañcāyatanāṃ samatikkamma ‘natthi kiñcī’ ti ākiñcaññāyatanūpagā. Ayaṃ sattamī viññāṇaṭṭhiti.

“Satta **puggalā dakkhiṇeyyā** – ubhatobhāgavimutto, paññāvimutto, kāyasakkhi, diṭṭhippatto, saddhāvimutto, dhammānusārī, saddhānusārī.

“Satta **anusayā** – kāmarāgānusayo, paṭighānusayo, diṭṭhānusayo, vicikicchānusayo, mānānusayo, bhavarāgānusayo, avijjānusayo.

“Satta **saññojanāni** – anunayasaññojanaṃ [**kāmasaññojanaṃ (syā. kaṃ.)**], paṭighasaññojanaṃ, diṭṭhisaññojanaṃ, vicikicchāsaññojanaṃ, mānasaññojanaṃ, bhavarāgasaññojanaṃ, avijjāsaññojanaṃ.

“Satta **adhikaraṇasamathā** – uppannuppannānaṃ adhikaraṇānaṃ samathāya vūpasamāya sammukhāvinayo dātabbo, sativinayo dātabbo, amūḷhavinayo dātabbo, paṭiññāya kāretabbaṃ, yebhuyyasikā, tassapāpiyasikā, tiṇavattārako.

“Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena satta dhammā sammadakkhātā; tattha sabbeva saṅgāyitabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ.

Dutiyabhāṇavāro niṭṭhito.

### **Aṭṭhakam**

**333.** “Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena aṭṭha dhammā sammadakkhātā; tattha sabbeva saṅgāyitabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ. Katame aṭṭha?

“Aṭṭha **micchattā** – micchādiṭṭhi, micchāsaṅkappo, micchāvācā, micchākammanto, micchāājīvo, micchāvāyāmo micchāsati, micchāsamādhi.

“Aṭṭha **sammattā** – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.

“Aṭṭha **puggalā dakkhiṇeyyā** – sotāpanno, sotāpattiphalasacchikiriyāya paṭipanno; sakadāgāmī, sakadāgāmiphelasacchikiriyāya paṭipanno; anāgāmī, anāgāmiphelasacchikiriyāya paṭipanno; arahā, arahattaphelasacchikiriyāya paṭipanno.

**334.** “Aṭṭha **kusītavatthūni**. Idhāvuso, bhikkhunā kammaṃ kātappaṃ hoti. Tassa evaṃ hoti – ‘kammaṃ kho me kātappaṃ bhavissati, kammaṃ kho pana me karontassa kāyo kilamissati, handāhaṃ nipajjāmī’ti! So nipajjati na vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṃ paṭhamam kusītavatthu.

“Puna caparaṃ, āvuso, bhikkhunā kammaṃ kataṃ hoti. Tassa evaṃ hoti – ‘ahaṃ kho kammaṃ akāsiṃ, kammaṃ kho pana me karontassa kāyo kilanto, handāhaṃ nipajjāmī’ti! So nipajjati na vīriyaṃ ārabhati...pe... idaṃ dutiyaṃ kusītavatthu.

“Puna caparaṃ, āvuso, bhikkhunā maggo gantabbo hoti. Tassa evaṃ hoti – ‘maggo kho me gantabbo bhavissati, maggaṃ kho pana me gacchantassa kāyo kilamissati, handāhaṃ nipajjāmī’ti! So nipajjati na vīriyaṃ ārabhati... idaṃ tatiyaṃ kusītavatthu.

“Puna caparaṃ, āvuso, bhikkhunā maggo gato hoti. Tassa evaṃ hoti – ‘ahaṃ kho maggaṃ agamāsiṃ, maggaṃ kho pana me gacchantassa kāyo kilanto, handāhaṃ nipajjāmī’ti! So nipajjati na vīriyaṃ ārabhati... idaṃ catuttham kusītavatthu.

“Puna caparaṃ, āvuso, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto na labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ. Tassa evaṃ hoti – ‘ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto nālatthaṃ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ, tassa me kāyo kilanto akammañño, handāhaṃ nipajjāmī’ti! So nipajjati na vīriyaṃ ārabhati... idaṃ pañcamam kusītavatthu.

“Puna caparaṃ, āvuso, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ. Tassa evaṃ hoti – ‘ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto alatthaṃ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ, tassa me kāyo garuko akammañño, māsācitaṃ maññe, handāhaṃ nipajjāmī’ti! So nipajjati na vīriyaṃ ārabhati... idaṃ chaṭṭham kusītavatthu.

“Puna caparaṃ, āvuso, bhikkhuno uppanno hoti appamattako ābādho. Tassa evaṃ hoti – ‘uppanno kho me ayaṃ appamattako ābādho; atthi kappo nipajjituṃ, handāhaṃ nipajjāmī’ti! So nipajjati na vīriyaṃ ārabhati... idaṃ sattamam kusītavatthu.

“Puna caparaṃ, āvuso, bhikkhu gilānā vuṭṭhito [[gilānavuṭṭhito \(saddanīti\) a. ni. 6.16 nakulapitusuttaṭṭkā passitabbā](#)] hoti aciravuṭṭhito gelaññā. Tassa evaṃ hoti – ‘ahaṃ kho gilānā vuṭṭhito aciravuṭṭhito gelaññā, tassa me kāyo dubbalo akammañño, handāhaṃ nipajjāmī’ti! So nipajjati na vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṃ aṭṭhamam kusītavatthu.

**335.** “Aṭṭha **ārambhavatthūni**. Idhāvuso, bhikkhunā kammaṃ kātappaṃ hoti. Tassa evaṃ hoti – ‘kammaṃ kho me kātappaṃ bhavissati, kammaṃ kho pana me karontena na sukaraṃ buddhānaṃ



sāsanam manasi kātum, handāham vīriyam ārabhāmi appattassa pattiyā anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya’ ti! So vīriyam ārabhati appattassa pattiyā, anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idam paṭhamam ārambhavatthu.

“Puna caparam, āvuso, bhikkhunā kammam kataṃ hoti. Tassa evaṃ hoti – ‘ahaṃ kho kammam akāsim, kammam kho panāham karonto nāsakkhim buddhānam sāsanam manasi kātum, handāham vīriyam ārabhāmi...pe... so vīriyam ārabhati... idam dutiyam ārambhavatthu.

“Puna caparam, āvuso, bhikkhunā maggo gantabbo hoti. Tassa evaṃ hoti – ‘maggo kho me gantabbo bhavissati, maggam kho pana me gacchantena na sukaram buddhānam sāsanam manasi kātum. Handāham vīriyam ārabhāmi...pe... so vīriyam ārabhati... idam tatiyam ārambhavatthu.

“Puna caparam, āvuso, bhikkhunā maggo gato hoti. Tassa evaṃ hoti – ‘ahaṃ kho maggam agamāsim, maggam kho panāham gacchanto nāsakkhim buddhānam sāsanam manasi kātum, handāham vīriyam ārabhāmi...pe... so vīriyam ārabhati... idam catuttham ārambhavatthu.

“Puna caparam, āvuso, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto na labhati lūkhassa vā paṇītassa vā bhojanassa yāvadattham pāripūrim. Tassa evaṃ hoti – ‘ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto nālattham lūkhassa vā paṇītassa vā bhojanassa yāvadattham pāripūrim, tassa me kāyo lahuko kammañño, handāham vīriyam ārabhāmi...pe... so vīriyam ārabhati... idam pañcamam ārambhavatthu.

“Puna caparam, āvuso, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto labhati lūkhassa vā paṇītassa vā bhojanassa yāvadattham pāripūrim. Tassa evaṃ hoti – ‘ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto alattham lūkhassa vā paṇītassa vā bhojanassa yāvadattham pāripūrim, tassa me kāyo balavā kammañño, handāham vīriyam ārabhāmi...pe... so vīriyam ārabhati... idam chaṭṭham ārambhavatthu.

“Puna caparam, āvuso, bhikkhuno uppanno hoti appamattako ābādho. Tassa evaṃ hoti – ‘uppanno kho me ayam appamattako ābādho, ṭhānam kho panetaṃ vijjati yaṃ me ābādho pavaḍḍheyya, handāham vīriyam ārabhāmi...pe... so vīriyam ārabhati... idam sattamam ārambhavatthu.

“Puna caparam, āvuso, bhikkhu gilānā vuṭṭhito hoti aciravuṭṭhito gelaññā. Tassa evaṃ hoti – ‘ahaṃ kho gilānā vuṭṭhito aciravuṭṭhito gelaññā, ṭhānam kho panetaṃ vijjati yaṃ me ābādho paccudāvatteyya, handāham vīriyam ārabhāmi appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya’ ti! So vīriyam ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idam aṭṭhamam ārambhavatthu.

**336.** “Aṭṭha **dānavatthūni**. Āsajja dānaṃ deti, bhayā dānaṃ deti, ‘adāsi me’ ti dānaṃ deti, ‘dassati me’ ti dānaṃ deti, ‘sāhu dāna’ nti dānaṃ deti, ‘ahaṃ pacāmi, ime na pacanti, nārahāmi pacanto apacantānaṃ dānaṃ na dātu’ nti dānaṃ deti, ‘idam me dānaṃ dadato kalyāṇo kittisaddo abbhuggacchatī’ ti dānaṃ deti. Cittālankāra-cittaparikkhārattham dānaṃ deti.

**337.** “Aṭṭha **dānūpapattiyo**. Idhāvuso, ekacco dānaṃ deti samaṇassa vā brāhmaṇassa vā annam pānam vattham yānam mālāgandhavilepanam seyyāvasathapadīpeyyam. So yaṃ deti taṃ paccāsīsati [paccāsīmsati (sī. syā. kam. pī.)]. So passati khattiyamahāsālam vā brāhmaṇamahāsālam vā gahapatimahāsālam vā pañcahi kāmaguṇehi samappitam samaṅgībhūtam paricārayamānam. Tassa evaṃ hoti – ‘aho vatāham kāyassa bhedā paraṃ maraṇā khattiyamahāsālānam vā brāhmaṇamahāsālānam vā gahapatimahāsālānam vā sahabyataṃ upapajjeyya’ nti! So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti, tassa taṃ cittaṃ hīne vimuttaṃ uttari abhāvitam tatrūpapattiyā saṃvattati. Tañca kho sīlavato vadāmi no dussīlassa. Ijḥatāvuso, sīlavato cetopaṇidhi visuddhattā.

“Puna caparaṃ, āvuso, idhekacco dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ...pe... seyyāvasathapadīpeyyaṃ. So yaṃ deti taṃ paccāsīsati. Tassa suttaṃ hoti – ‘cātumahārājikā [cātumahārājikā (sī. syā. pī.)] devā dīghāyukā vaṇṇavanto sukhabahulā’ ti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā cātumahārājikānaṃ devānaṃ sahaḃyataṃ upapajjeyya’ nti! So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti, tassa taṃ cittaṃ hīne vimuttaṃ uttari abhāviṃ tatrūpapattiyā saṃvattati. Tañca kho sīlavato vadāmi no dussīlassa. Ijjhatāvuso, sīlavato cetopaṇidhi visuddhattā.

“Puna caparaṃ, āvuso, idhekacco dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ...pe... seyyāvasathapadīpeyyaṃ. So yaṃ deti taṃ paccāsīsati. Tassa suttaṃ hoti – ‘tāvatiṃsā devā...pe... yāmā devā...pe... tusitā devā...pe... nimmānaratī devā...pe... paranimmitavasavattī devā dīghāyukā vaṇṇavanto sukhabahulā’ ti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā paranimmitavasavattīnaṃ devānaṃ sahaḃyataṃ upapajjeyya’ nti! So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti, tassa taṃ cittaṃ hīne vimuttaṃ uttari abhāviṃ tatrūpapattiyā saṃvattati. Tañca kho sīlavato vadāmi no dussīlassa. Ijjhatāvuso, sīlavato cetopaṇidhi visuddhattā.

“Puna caparaṃ, āvuso, idhekacco dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ. So yaṃ deti taṃ paccāsīsati. Tassa suttaṃ hoti – ‘brahmakāyikā devā dīghāyukā vaṇṇavanto sukhabahulā’ ti. Tassa evaṃ hoti – ‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā brahmakāyikānaṃ devānaṃ sahaḃyataṃ upapajjeyya’ nti! So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti, tassa taṃ cittaṃ hīne vimuttaṃ uttari abhāviṃ tatrūpapattiyā saṃvattati. Tañca kho sīlavato vadāmi no dussīlassa; vītarāgassa no sarāgassa. Ijjhatāvuso, sīlavato cetopaṇidhi vītarāgattā.

“Aṭṭha **parisā** – khattiyaparisā, brāhmaṇaparisā, gahapatiparisā, samaṇaparisā, cātumahārājikaparisā, tāvatīṃsaparisā, māraparisā, brahmaparisā.

“Aṭṭha **lokadhammā** – lābho ca, alābho ca, yaso ca, ayaso ca, nindā ca, pasaṃsā ca, sukhañca, dukkhañca.

**338.** “Aṭṭha **abhibhāyatanāni**. Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmi’ ti evaṃsaññī hoti. Idaṃ paṭhamam abhibhāyatanam.

“Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmi’ ti – evaṃsaññī hoti. Idaṃ dutiyam abhibhāyatanam.

“Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmi’ ti evaṃsaññī hoti. Idaṃ tatiyam abhibhāyatanam.

“Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmi’ ti evaṃsaññī hoti. Idaṃ catuttham abhibhāyatanam.

“Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. Seyyathāpi nāma umāpupphaṃ nīlam nīlavaṇṇam nīlanidassanam nīlanibhāsam, seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭham nīlam nīlavaṇṇam nīlanidassanam nīlanibhāsam. Evameva [evamevaṃ (ka.)] ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni, ‘tāni abhibhuyya jānāmi passāmi’ ti evaṃsaññī hoti. Idaṃ pañcamam abhibhāyatanam.

“Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni

pītanibhāsāni. Seyyathāpi nāma kaṇṇikārapupphaṃ [kaṇṇikārapupphaṃ (syā. kaṃ.)] pītaṃ pītavaṇṇaṃ pītanidassanaṃ pītanibhāsaṃ, seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ pītaṃ pītavaṇṇaṃ pītanidassanaṃ pītanibhāsaṃ. Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni, ‘tāni abhibhuyya jānāmi passāmi’ ti evaṃsaññī hoti. Idaṃ chaṭṭhaṃ abhibhāyatanāṃ.

“Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitaḥkāni lohitaḥkavaṇṇāni lohitaḥkanidassanāni lohitaḥkanibhāsāni. Seyyathāpi nāma bandhujīvakaḥpupphaṃ lohitaḥkaṃ lohitaḥkavaṇṇaṃ lohitaḥkanidassanaṃ lohitaḥkanibhāsaṃ, seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ lohitaḥkaṃ lohitaḥkavaṇṇaṃ lohitaḥkanidassanaṃ lohitaḥkanibhāsaṃ. Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitaḥkāni lohitaḥkavaṇṇāni lohitaḥkanidassanāni lohitaḥkanibhāsāni, ‘tāni abhibhuyya jānāmi passāmi’ ti evaṃsaññī hoti. Idaṃ sattaṃ abhibhāyatanāṃ.

“Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātānidassanāni odātānibhāsāni. Seyyathāpi nāma osadhitarakā odātā odātavaṇṇā odātānidassanā odātānibhāsā, seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ odātāṃ odātavaṇṇaṃ odātānidassanaṃ odātānibhāsaṃ. Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātānidassanāni odātānibhāsāni, ‘tāni abhibhuyya jānāmi passāmi’ ti evaṃsaññī hoti. Idaṃ aṭṭhamaṃ abhibhāyatanāṃ.

**339.** “Aṭṭha **vimokkhā**. Rūpī rūpāni passati. Ayaṃ paṭhamaṃ vimokkha.

“Ajjhattaṃ arūpasaññī bahiddhā rūpāni passati. Ayaṃ dutiyo vimokkha.

“Subhanteva adhimutto hoti. Ayaṃ tatiyo vimokkha.

“Sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ ti ākāsaññāyatanāṃ upasampajja viharati. Ayaṃ catuttho vimokkha.

“Sabbaso ākāsaññāyatanāṃ samatikkamma ‘anantaṃ viññāṇa’ nti viññāṇaññāyatanāṃ upasampajja viharati. Ayaṃ pañcamaṃ vimokkha.

“Sabbaso viññāṇaññāyatanāṃ samatikkamma ‘natthi kiñcī’ ti ākiñcaññāyatanāṃ upasampajja viharati. Ayaṃ chaṭṭho vimokkha.

“Sabbaso ākiñcaññāyatanāṃ samatikkamma nevasaññānāsaññāyatanāṃ upasampajja viharati. Ayaṃ sattaṃ vimokkha.

“Sabbaso nevasaññānāsaññāyatanāṃ samatikkamma saññāvedayita nirodhaṃ upasampajja viharati. Ayaṃ aṭṭhamaṃ vimokkha.

“Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena aṭṭha dhammā sammadakkhātā; tattha sabbeheva saṅgāyitabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ.

### Navakaṃ

**340.** “Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena nava dhammā sammadakkhātā; tattha sabbeheva saṅgāyitabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ. Katame nava?”

“Nava **āghātavattḥūni**. ‘Anatthaṃ me acarī’ti āghātaṃ bandhati; ‘anattaṃ me caratī’ti āghātaṃ bandhati; ‘anattaṃ me carissatī’ti āghātaṃ bandhati; ‘piyassa me manāpassa anattaṃ acarī’ti āghātaṃ bandhati...pe... anattaṃ caratīti āghātaṃ bandhati...pe... anattaṃ carissatīti āghātaṃ bandhati; ‘appiyassa me amanāpassa atthaṃ acarī’ti āghātaṃ bandhati...pe... atthaṃ caratīti āghātaṃ bandhati...pe... atthaṃ carissatīti āghātaṃ bandhati.

“Nava **āghātaṃ paṭivīnaya**. ‘Anatthaṃ me acari [acarīti (syā. ka.) evaṃ “carati carissati” padesupi], taṃ kutettha labbhā’ti āghātaṃ paṭivīneta; ‘anattaṃ me carati, taṃ kutettha labbhā’ti āghātaṃ paṭivīneta; ‘anattaṃ me carissati, taṃ kutettha labbhā’ti āghātaṃ paṭivīneta; ‘piyassa me manāpassa anattaṃ acari...pe... anattaṃ carati...pe... anattaṃ carissati, taṃ kutettha labbhā’ti āghātaṃ paṭivīneta; ‘appiyassa me amanāpassa atthaṃ acari...pe... atthaṃ carati...pe... atthaṃ carissati, taṃ kutettha labbhā’ti āghātaṃ paṭivīneta.

**341.** “Nava **sattāvāsā**. Santāvuso, sattā nānattakāyā nānattasaññino, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā. Ayaṃ paṭhamo sattāvāso.

“Santāvuso, sattā nānattakāyā ekattasaññino, seyyathāpi devā brahmakāyikā paṭhamābhiniḥḥattā. Ayaṃ dutiyo sattāvāso.

“Santāvuso, sattā ekattakāyā nānattasaññino, seyyathāpi devā ābhassarā. Ayaṃ tatiyo sattāvāso.

“Santāvuso, sattā ekattakāyā ekattasaññino, seyyathāpi devā subhakiṇhā. Ayaṃ catuttho sattāvāso.

“Santāvuso, sattā asaññino appaṭisaṃvedino, seyyathāpi devā asaññasattā [asaññisattā (syā. kaṃ.)]. Ayaṃ pañcamao sattāvāso.

“Santāvuso, sattā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāśānañcāyatanūpagā. Ayaṃ chaṭṭho sattāvāso.

“Santāvuso, sattā sabbaso ākāśānañcāyatanāṃ samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanūpagā. Ayaṃ sattamo sattāvāso.

“Santāvuso, sattā sabbaso viññāṇañcāyatanāṃ samatikkamma ‘natthi kiñcī’ti ākiñcāññāyatanūpagā. Ayaṃ aṭṭhamo sattāvāso.

“Santāvuso, sattā sabbaso ākiñcāññāyatanāṃ samatikkamma [samatikkamma santametam paṇītametanti (syā. kaṃ.)] nevasaññānāsaññāyatanūpagā. Ayaṃ navamo sattāvāso.

**342.** “Nava **akkhaṇā asamayā brahmacariyavāsāya**. Idhāvuso, tathāgato ca loke uppanno hoti arahamā sammāsambuddho, dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito. Ayañca puggalo nirayaṃ upapanno hoti. Ayaṃ paṭhamo akkhaṇo asamayo brahmacariyavāsāya.

“Puna caparam, āvuso, tathāgato ca loke uppanno hoti arahamā sammāsambuddho, dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito. Ayañca puggalo tiracchānayanim upapanno hoti. Ayaṃ dutiyo akkhaṇo asamayo brahmacariyavāsāya.

“Puna caparam...pe... pattivisaṃyam upapanno hoti. Ayaṃ tatiyo akkhaṇo asamayo brahmacariyavāsāya.

“Puna caparam...pe... asurakāyaṃ upapanno hoti. Ayaṃ catuttho akkhaṇo asamayo brahmacariyavāsāya.

“Puna caparam...pe... aññataram dīghāyukaṃ devanikāyaṃ upapanno hoti. Ayaṃ pañcama akkhaṇo asamayo brahmacariyavāsāya.

“Puna caparam...pe... paccantimesu janapadesu paccājāto hoti milakkhesu [milakkhakesu (syā. kaṃ.) milakkhūsu (ka.)] aviññātāresu, yattha natthi gati bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ. Ayaṃ chaṭṭho akkhaṇo asamayo brahmacariyavāsāya.

“Puna caparam...pe... majjhimesu janapadesu paccājāto hoti. So ca hoti micchādīṭṭhiko viparītadassano – ‘natthi dinnaṃ, natthi yiṭṭhaṃ, natthi huttaṃ, natthi sukata dukkaṭānaṃ [sukaṭa dukkaṭānaṃ (sī. pī.)] kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṃ parañca lokaṃ sayāṃ abhiññā sacchikatvā pavedentī’ti. Ayaṃ sattamo akkhaṇo asamayo brahmacariyavāsāya.

“Puna caparam...pe... majjhimesu janapadesu paccājāto hoti. So ca hoti duppañño jaḷo eḷamūgo, nappaṭibalo subhāsita dubbhāsītānamatthamaññātum. Ayaṃ aṭṭhama akkhaṇo asamayo brahmacariyavāsāya.

“Puna caparam, āvuso, tathāgato ca loke na [kathaci nakāro na dissati] uppanno hoti arahaṃ sammāsambuddho, dhammo ca na desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito. Ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti paññavā ajaḷo aneḷamūgo, paṭibalo subhāsita-dubbhāsītānamatthamaññātum. Ayaṃ navamo akkhaṇo asamayo brahmacariyavāsāya.

**343.** “Nava **anupubbavīhārā**. Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā...pe... dutiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā...pe... tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā ...pe... catutthaṃ jhānaṃ upasampajja viharati. Sabbaso rūpasaññānaṃ samatikkamā...pe... ākāsānañcāyatanaṃ upasampajja viharati. Sabbaso ākāsānañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanaṃ upasampajja viharati. Sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ upasampajja viharati. Sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. Sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati.

**344.** “Nava **anupubbanirodhā**. Paṭhamaṃ jhānaṃ samāpannassa kāmasaññā niruddhā hoti. Dutiyaṃ jhānaṃ samāpannassa vitakkavicārā niruddhā hoti. Tatiyaṃ jhānaṃ samāpannassa pīti niruddhā hoti. Catutthaṃ jhānaṃ samāpannassa assāsapassāssā niruddhā hoti. Ākāsānañcāyatanaṃ samāpannassa rūpasaññā niruddhā hoti. Viññāṇañcāyatanaṃ samāpannassa ākāsānañcāyatanaññā niruddhā hoti. Ākiñcaññāyatanaṃ samāpannassa viññāṇañcāyatanaññā niruddhā hoti. Nevasaññānāsaññāyatanaṃ samāpannassa ākiñcaññāyatanaññā niruddhā hoti. Saññāvedayitanirodhaṃ samāpannassa saññā ca vedanā ca niruddhā hoti.

“Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena nava dhammā sammadakkhātā. Tattha sabbeheva saṅgāyitabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ.

### Dasakaṃ

**345.** “Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dasa dhammā sammadakkhātā. Tattha sabbeheva saṅgāyitabbaṃ...pe... atthāya hitāya sukhāya devamanussānaṃ.

Katame dasa?

“Dasa **nāthakaraṇā dhammā**. Idhāvuso, bhikkhu sīlavā hoti. Pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu. Yaṃpāvuso, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati, ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu. Ayampi dhammo nāthakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu bahussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhakalyāṇā pariyośanakalyāṇā sātthā sabyañjanā [sāttham sabyañjanam (sī. syā. pī.)] kevalaparipuṇṇam parisuddham brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti [dhatā (ka. sī. syā. kaṃ.)] dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā, yaṃpāvuso, bhikkhu bahussuto hoti...pe... diṭṭhiyā suppaṭividdhā. Ayampi dhammo nāthakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko. Yaṃpāvuso, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko. Ayampi dhammo nāthakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaniṃ. Yaṃpāvuso, bhikkhu suvaco hoti...pe... padakkhiṇaggāhī anusāsaniṃ. Ayampi dhammo nāthakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni kimkaraṇīyāni, tattha dakkho hoti analaso tatrūpāyāya vīmaṃsāya samannāgato, alaṃ kātuṃ alaṃ saṃvidhātuṃ. Yaṃpāvuso, bhikkhu yāni tāni sabrahmacārīnaṃ...pe... alaṃ saṃvidhātuṃ. Ayampi dhammo nāthakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu dhammakāmo hoti piyasamudāhāro, abhidhamme abhivinaye uḷārapāmojjo [uḷārapāmujo (sī. pī.), oḷārapāmojjo (syā. kaṃ.)]. Yaṃpāvuso, bhikkhu dhammakāmo hoti...pe... uḷārapāmojjo [uḷārapāmujo (sī. pī.), oḷārapāmojjo (syā. kaṃ.)]. Ayampi dhammo nāthakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu santuṭṭho hoti itarītarehi cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi. Yaṃpāvuso, bhikkhu santuṭṭho hoti...pe... parikkhārehi. Ayampi dhammo nāthakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya, thāmaṃvā dalhaparakkamo anikkhattadhuro kusalesu dhammesu. Yaṃpāvuso, bhikkhu āraddhavīriyo viharati...pe... anikkhattadhuro kusalesu dhammesu. Ayampi dhammo nāthakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu satimā hoti paramena satinepakkena samannāgato cirakatampi cirabhāsītampi saritā anussaritā. Yaṃpāvuso, bhikkhu satimā hoti...pe... saritā anussaritā. Ayampi dhammo nāthakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu paññavā hoti, udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā. Yaṃpāvuso, bhikkhu paññavā hoti...pe... sammādukkhakkhayagāminiyā. Ayampi dhammo nāthakaraṇo.

**346. Dasa kasiṇāyatanāni.** Pathavīkasiṇameko sañjānāti, uddham adho tiriyaṃ advayaṃ appamaṇaṃ. Āpokasiṇameko sañjānāti...pe... tejokasiṇameko sañjānāti... vāyokasiṇameko sañjānāti... nīlakasiṇameko sañjānāti... pītakasiṇameko sañjānāti... lohitakasiṇameko sañjānāti... odātakasiṇameko sañjānāti... ākāsakasiṇameko sañjānāti... viññānakasiṇameko sañjānāti, uddham adho tiriyaṃ advayaṃ

appamāṇaṃ.

**347.** “Dasa **akusalakammaphā** – pāṇātipāto, adinnādānaṃ, kāmesumicchācāro, musāvādo, piṣuṇā vācā, pharusā vācā, samphappalāpo, abhijjhā, byāpādo, micchādīṭṭhi.

“Dasa **kusalakammaphā** – pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, musāvādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, anabhijjhā, abyāpādo, sammādiṭṭhi.

**348.** “Dasa **ariyavāsā**. Idhāvuso, bhikkhu pañcaṅgavippahīno hoti, chaḷaṅgasamannāgato, ekārakkho, caturāpasseno, paṇunnapaccekasacco, samavayasaṭṭhesano, anāvilasaṅkappo, passaddhakāyasaṅkhāro, suvimuttacitto, suvimuttapaṇṇo.

“Kathaṅcāvuso, bhikkhu pañcaṅgavippahīno hoti? Idhāvuso, bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thinamiddhaṃ pahīnaṃ hoti, uddhaccakukuccaṃ pahīnaṃ hoti, vicikicchā pahīnā hoti. Evaṃ kho, āvuso, bhikkhu pañcaṅgavippahīno hoti.

“Kathaṅcāvuso, bhikkhu chaḷaṅgasamannāgato hoti? Idhāvuso, bhikkhu cakkhunā rūpaṃ disvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno. Sotena saddaṃ sutvā...pe... manasā dhammaṃ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāno. Evaṃ kho, āvuso, bhikkhu chaḷaṅgasamannāgato hoti.

“Kathaṅcāvuso, bhikkhu ekārakkho hoti? Idhāvuso, bhikkhu satārakkhena cetasā samannāgato hoti. Evaṃ kho, āvuso, bhikkhu ekārakkho hoti.

“Kathaṅcāvuso, bhikkhu caturāpasseno hoti? Idhāvuso, bhikkhu saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodeti. Evaṃ kho, āvuso, bhikkhu caturāpasseno hoti.

“Kathaṅcāvuso, bhikkhu paṇunnapaccekasacco hoti? Idhāvuso, bhikkhuno yāni tāni puthusamaṇabrāhmaṇānaṃ puthupaccekasaccāni, sabbāni tāni nunnāni honti paṇunnāni cattāni vantāni muttāni pahīnāni paṭinissaṭṭhāni. Evaṃ kho, āvuso, bhikkhu paṇunnapaccekasacco hoti.

“Kathaṅcāvuso, bhikkhu samavayasaṭṭhesano hoti? Idhāvuso, bhikkhuno kāmesanā pahīnā hoti, bhavesanā pahīnā hoti, brahmacariyesanā paṭippassaddhā. Evaṃ kho, āvuso, bhikkhu samavayasaṭṭhesano hoti.

“Kathaṅcāvuso, bhikkhu anāvilasaṅkappo hoti? Idhāvuso, bhikkhuno kāmasaṅkappo pahīno hoti, byāpādasāṅkappo pahīno hoti, vihiṃsāsāṅkappo pahīno hoti. Evaṃ kho, āvuso, bhikkhu anāvilasaṅkappo hoti.

“Kathaṅcāvuso, bhikkhu passaddhakāyasaṅkhāro hoti? Idhāvuso, bhikkhu sukhasa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Evaṃ kho, āvuso, bhikkhu passaddhakāyasaṅkhāro hoti.

“Kathaṅcāvuso, bhikkhu suvimuttacitto hoti? Idhāvuso, bhikkhuno rāgā cittaṃ vimuttaṃ hoti, dosā cittaṃ vimuttaṃ hoti, mohā cittaṃ vimuttaṃ hoti. Evaṃ kho, āvuso, bhikkhu suvimuttacitto hoti.

“Kathaṅcāvuso, bhikkhu suvimuttapaṇṇo hoti? Idhāvuso, bhikkhu ‘rāgo me pahīno ucchinnamūlo tālavatthukato anabhāvaṃkato āyatīṃ anuppādadhammo’ti pajānāti. ‘Doso me pahīno ucchinnamūlo

tālāvatthukato anabhāvaṃkato āyatim anuppādadhammo’ti pajānāti. ‘Moho me pahīno ucchinnamūlo tālāvatthukato anabhāvaṃkato āyatim anuppādadhammo’ti pajānāti. Evaṃ kho, āvuso, bhikkhu suvimuttapañño hoti.

“Dasa **asekkhā dhammā** – asekkhā sammādiṭṭhi, asekkho sammāsaṅkappo, asekkhā sammāvācā, asekkho sammākammanto, asekkho sammāājīvo, asekkho sammāvāyāmo, asekkhā sammāsati, asekkho sammāsamādhī, asekkhaṃ sammāñāṇaṃ, asekkhā sammāvimutti.

“Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dasa dhammā sammadakkhātā. Tattha sabbeheva saṅgāyitabbaṃ na vivaditabbaṃ, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussāna’nti.

**349.** Atha kho bhagavā uṭṭhahitvā āyasmantaṃ sārīputtaṃ āmantesi – ‘sādhu sādhu, sārīputta, sādhu kho tvam, sārīputta, bhikkhūnaṃ saṅgītipariyāyaṃ abhāsī’ti. Idamavocāyasmā sārīputto, samanūñño sathā ahoṣi. Attamaṇā te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinanduntī.

Saṅgītisuttaṃ niṭṭhitaṃ dasamaṃ.

## 11. Dasuttarasuttaṃ

**350.** Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā campāyaṃ viharati gaggarāya pokkharāṇiyā tīre mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi. Tatra kho āyasmā sārīputto bhikkhū āmantesi – “āvuso bhikkhave”ti! “Āvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosum. Āyasmā sārīputto etadavoca –

“Dasuttaraṃ pavakkhāmi, dhammaṃ nibbānapattiyā;  
Dukkassantakiriyāya, sabbaganthappamocanaṃ”.

### Eko dhammo

**351.** “Eko, āvuso, dhammo bahukāro, eko dhammo bhāvetabbo, eko dhammo pariññeyyo, eko dhammo pahātabbo, eko dhammo hānabhāgiyo, eko dhammo visesabhāgiyo, eko dhammo duppaṭivijjho, eko dhammo uppādetabbo, eko dhammo abhiññeyyo, eko dhammo sacchikātabbo.

(Ka) “katamo eko dhammo **bahukāro**? Appamādo kusalesu dhammesu. Ayaṃ eko dhammo bahukāro.

(Kha) “katamo eko dhammo **bhāvetabbo**? Kāyagatāsati sātasahagatā. Ayaṃ eko dhammo bhāvetabbo.

(Ga) “katamo eko dhammo **pariññeyyo**? Phasso sāsavo upādāniyo. Ayaṃ eko dhammo pariññeyyo.

(Gha) “katamo eko dhammo **pahātabbo**? Asmimāno. Ayaṃ eko dhammo pahātabbo.

(Ñā) “katamo eko dhammo **hānabhāgiyo**? Ayoniso manasikāro. Ayaṃ eko dhammo hānabhāgiyo.

(Ca) “katamo eko dhammo **visesabhāgiyo**? Yoniso manasikāro. Ayaṃ eko dhammo visesabhāgiyo.



(Cha) “katamo eko dhammo **duppaṭivijjho**? Ānantariko cetosamādhī. Ayaṃ eko dhammo duppaṭivijjho.

(Ja) “katamo eko dhammo **uppādetabbo**? Akuppaṃ ñāṇaṃ. Ayaṃ eko dhammo uppādetabbo.

(Jha) “katamo eko dhammo **abhiññeyyo**? Sabbe sattā āhāraṭṭhitikā. Ayaṃ eko dhammo abhiññeyyo.

(Ña) “katamo eko dhammo **sacchikātabbo**? Akuppā cetovimutti. Ayaṃ eko dhammo sacchikātabbo.

“Iti ime dasa dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.

### Dve dhammā

**352.** “Dve dhammā bahukārā, dve dhammā bhāvetabbā, dve dhammā pariññeyyā, dve dhammā pahātabbā, dve dhammā hānabhāgiyā, dve dhammā visesabhāgiyā, dve dhammā duppaṭivijjhā, dve dhammā uppādetabbā, dve dhammā abhiññeyyā, dve dhammā sacchikātabbā.

(Ka) “katame dve dhammā **bahukārā**? Sati ca sampajaññaṇca. Ime dve dhammā bahukārā.

(Kha) “katame dve dhammā **bhāvetabbā**? Samatho ca vipassanā ca. Ime dve dhammā bhāvetabbā.

(Ga) “katame dve dhammā **pariññeyyā**? Nāmañca rūpañca. Ime dve dhammā pariññeyyā.

(Gha) “katame dve dhammā **pahātabbā**? Avijjā ca bhavataṇhā ca. Ime dve dhammā pahātabbā.

(Ña) “katame dve dhammā **hānabhāgiyā**? Dovacassatā ca pāpamittatā ca. Ime dve dhammā hānabhāgiyā.

(Ca) “katame dve dhammā **visesabhāgiyā**? Sovacassatā ca kalyāṇamittatā ca. Ime dve dhammā visesabhāgiyā.

(Cha) “katame dve dhammā **duppaṭivijjhā**? Yo ca hetu yo ca paccayo sattānaṃ saṃkilesāya, yo ca hetu yo ca paccayo sattānaṃ visuddhiyā. Ime dve dhammā duppaṭivijjhā.

(Ja) “katame dve dhammā **uppādetabbā**? Dve ñāṇāni – khaye ñāṇaṃ, anuppāde ñāṇaṃ. Ime dve dhammā uppādetabbā.

(Jha) “katame dve dhammā **abhiññeyyā**? Dve dhātuyo – saṅkhatā ca dhātu asāṅkhatā ca dhātu. Ime dve dhammā abhiññeyyā.

(Ña) “katame dve dhammā **sacchikātabbā**? Vijjā ca vimutti ca. Ime dve dhammā sacchikātabbā.

“Iti ime vīsati dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.

### Tayo dhammā

**353.** “Tayo dhammā bahukārā, tayo dhammā bhāvetabbā...pe... tayo dhammā sacchikātabbā.

(Ka) “katame tayo dhammā **bahukārā**? Sappurisasamsevo, saddhammassavanam, dhammānudhammapaṭipatti. Ime tayo dhammā bahukārā.

(Kha) “katame tayo dhammā **bhāvetabbā**? Tayo samādhi – savitakko savicāro samādhi, avitakko vicāramatto samādhi, avitakko avicāro samādhi. Ime tayo dhammā bhāvetabbā.

(Ga) “katame tayo dhammā **pariññeyyā**? Tisso vedanā – sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā. Ime tayo dhammā pariññeyyā.

(Gha) “katame tayo dhammā **pahātabbā**? Tisso taṇhā – kāmataṇhā, bhavataṇhā, vibhavataṇhā. Ime tayo dhammā pahātabbā.

(Ña) “katame tayo dhammā **hānabhāgiyā**? Tīṇi akusalamūlāni – lobho akusalamūlam, doso akusalamūlam, moho akusalamūlam. Ime tayo dhammā hānabhāgiyā.

(Ca) “katame tayo dhammā **visesabhāgiyā**? Tīṇi kusalamūlāni – alobho kusalamūlam, adoso kusalamūlam, amoho kusalamūlam. Ime tayo dhammā visesabhāgiyā.

(Cha) “katame tayo dhammā **duppaṭivijjhā**? Tisso nissaraṇiyā dhātuyo – kāmānametaṃ nissaraṇam yadidaṃ nekkhammaṃ, rūpānametaṃ nissaraṇam yadidaṃ arūpaṃ, yaṃ kho pana kiñci bhūtaṃ saṅkhataṃ paṭiccasamuppannaṃ, nirodho tassa nissaraṇam. Ime tayo dhammā duppaṭivijjhā.

(Ja) “katame tayo dhammā **uppādetabbā**? Tīṇi ñāṇāni – atītaṃse ñāṇam, anāgataṃse ñāṇam, paccuppannaṃse ñāṇam. Ime tayo dhammā uppādetabbā.

(Jha) “katame tayo dhammā **abhiññeyyā**? Tisso dhātuyo – kāmadhātu, rūpadhātu, arūpadhātu. Ime tayo dhammā abhiññeyyā.

(Ñā) “katame tayo dhammā **sacchikātabbā**? Tisso vijjā – pubbenivāsānussatiñāṇam vijjā, sattānaṃ cutūpapāte ñāṇam vijjā, āsavānaṃ khaye ñāṇam vijjā. Ime tayo dhammā sacchikātabbā.

“Iti ime tiṃsa dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.

### Cattāro dhammā

**354.** “Cattāro dhammā bahukārā, cattāro dhammā bhāvetabbā...pe... cattāro dhammā sacchikātabbā.

(Ka) “katame cattāro dhammā **bahukārā**? Cattāri cakkāni – patirūpadesavāso, sappurisūpanissayo [sappurisu-passayo (syā. kaṃ.)], attasammāpaṇidhi, pubbe ca katapuññatā. Ime cattāro dhammā bahukārā.

(Kha) “katame cattāro dhammā **bhāvetabbā**? Cattāro satipaṭṭhānā – idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Vedanāsu...pe... citte... dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. Ime cattāro dhammā bhāvetabbā.

(Ga) “katame cattāro dhammā **pariññeyyā**? Cattāro āhārā – kavaḷīkāro [kavaḷīkāro (syā. kaṃ.)] āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇam catuttham. Ime cattāro dhammā pariññeyyā.

(Gha) “katame cattāro dhammā **pahātabbā**? Cattāro oghā – kāmogho, bhavogho, diṭṭhogho, avijjogho. Ime cattāro dhammā pahātabbā.

(Ña) “katame cattāro dhammā **hānabhāgiyā**? Cattāro yogā – kāmayogo, bhavayogo, diṭṭhiyogo, avijjāyogo. Ime cattāro dhammā hānabhāgiyā.

(Ca) “katame cattāro dhammā **visesabhāgiyā**? Cattāro visaññogā – kāmayogavisam̐yogo, bhavayogavisam̐yogo, diṭṭhiyogavisam̐yogo, avijjāyogavisam̐yogo. Ime cattāro dhammā visesabhāgiyā.

(Cha) “katame cattāro dhammā **duppaṭivijjhā**? Cattāro samādhi – hānabhāgiyo samādhi, ṭhitibhāgiyo samādhi, visesabhāgiyo samādhi, nibbedhabhāgiyo samādhi. Ime cattāro dhammā duppaṭivijjhā.

(Ja) “katame cattāro dhammā **uppādetabbā**? Cattāri ñāṇāni – dhamme ñāṇaṃ, anvaye ñāṇaṃ, pariye ñāṇaṃ, sammutiyā ñāṇaṃ. Ime cattāro dhammā uppādetabbā.

(Jha) “katame cattāro dhammā **abhiññeyyā**? Cattāri ariyasaccāni – dukkhaṃ ariyasaccaṃ, dukkhasamudayaṃ [dukkhasamudayo (syā. kaṃ.)] ariyasaccaṃ, dukkhanirodhaṃ [dukkhanirodho (syā. kaṃ.)] ariyasaccaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ. Ime cattāro dhammā abhiññeyyā.

(Ñā) “katame cattāro dhammā **sacchikātabbā**? Cattāri sāmāññaphalāni – sotāpatti phalaṃ, sakadāgāmi phalaṃ, anāgāmi phalaṃ, arahattaphalaṃ. Ime cattāro dhammā sacchikātabbā.

“Iti ime cattārīsadhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.

### Pañca dhammā

**355.** “Pañca dhammā bahukārā...pe... pañca dhammā sacchikātabbā.

(Ka) “katame pañca dhammā **bahukārā**? Pañca padhāniyaṅgāni – idhāvuso, bhikkhu saddho hoti, saddahati tathāgatassa bodhiṃ – ‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ ti. Appābādho hoti appātaṅko samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya majjhimāya padhānakkhamāya. Asaṭho hoti amāyāvī yathābhūtamattānaṃ āvīkattā satthari vā viññūsu vā sabrahmacārīsu. Āradhāvīriyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃ vā dalhaparakkamo anikkhattadhuro kusalesu dhammesu. Paññāvā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā. Ime pañca dhammā bahukārā.

(Kha) “katame pañca dhammā **bhāvetabbā**? Pañcaṅgiko sammāsamādhi – pītipharaṇatā, sukhapharaṇatā, cetopharaṇatā, ālokapharaṇatā, paccavekkhaṇanimittaṃ [paccavekkhaṇanimittaṃ (syā. kaṃ.)]. Ime pañca dhammā bhāvetabbā.

(Ga) “katame pañca dhammā **pariññeyyā**? Pañcupādānakkhandhā [seyyathīdaṃ (sī. syā. kaṃ. pī.)] – rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho viññāṇupādānakkhandho. Ime pañca dhammā pariññeyyā.

(Gha) “katame pañca dhammā **pahātabbā**? Pañca nīvaraṇāni – kāmaccchandanīvaraṇaṃ, byāpādanīvaraṇaṃ, thinamiddhanīvaraṇaṃ, uddhaccakukuccanīvaraṇaṃ, vicikicchānīvaraṇaṃ. Ime

pañca dhammā pahātabbā.

(Ña) “katame pañca dhammā **hānabhāgiyā**? Pañca cetokhilā – idhāvuso, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati. Yo so, āvuso, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Ayaṃ paṭhamo cetokhilo. Puna caparaṃ, āvuso, bhikkhu dhamme kaṅkhati vicikicchati...pe... saṅghe kaṅkhati vicikicchati...pe... sikkhāya kaṅkhati vicikicchati...pe... sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, yo so, āvuso, bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Ayaṃ pañcamao cetokhilo. Ime pañca dhammā hānabhāgiyā.

(Ca) “katame pañca dhammā **visesabhāgiyā**? Pañcindriyāni – saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ. Ime pañca dhammā visesabhāgiyā.

(Cha) “katame pañca dhammā **duppaṭivijjhā**? Pañca nissaraṇiyā dhātuyo – idhāvuso, bhikkhuno kāme manasikaroto kāmesu cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati. Nekkhammaṃ kho panassa manasikaroto nekkhamme cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. Tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ visaṃyuttaṃ kāmehi. Ye ca kāmāpaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi. Na so taṃ vedanaṃ vedeti. Idamakkhātaṃ kāmānaṃ nissaraṇaṃ.

“Puna caparaṃ, āvuso, bhikkhuno byāpādaṃ manasikaroto byāpāde cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati. Abyāpādaṃ kho panassa manasikaroto abyāpāde cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. Tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ visaṃyuttaṃ byāpādena. Ye ca byāpādapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi. Na so taṃ vedanaṃ vedeti. Idamakkhātaṃ byāpādassa nissaraṇaṃ.

“Puna caparaṃ, āvuso, bhikkhuno vihesaṃ manasikaroto vihesāya cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati. Avihesaṃ kho panassa manasikaroto avihesāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. Tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ visaṃyuttaṃ vihesāya. Ye ca vihesāpaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi. Na so taṃ vedanaṃ vedeti. Idamakkhātaṃ vihesāya nissaraṇaṃ.

“Puna caparaṃ, āvuso, bhikkhuno rūpe manasikaroto rūpesu cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati. Arūpaṃ kho panassa manasikaroto arūpe cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. Tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ visaṃyuttaṃ rūpehi. Ye ca rūpāpaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi. Na so taṃ vedanaṃ vedeti. Idamakkhātaṃ rūpānaṃ nissaraṇaṃ.

“Puna caparaṃ, āvuso, bhikkhuno sakkāyaṃ manasikaroto sakkāye cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati. Sakkāyanirodhaṃ kho panassa manasikaroto sakkāyanirodhe cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati. Tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ visaṃyuttaṃ sakkāyena. Ye ca sakkāyapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi. Na so taṃ vedanaṃ vedeti. Idamakkhātaṃ sakkāyassa nissaraṇaṃ. Ime pañca dhammā duppaṭivijjhā.

(Ja) “katame pañca dhammā **uppādetabbā**? Pañca ñāṇiko sammāsamādhi – ‘ayaṃ samādhi paccuppannasukho ceva āyatiṅca sukhavipāko’ti paccattaṃyeva ñāṇaṃ uppajjati. ‘Ayaṃ samādhi ariyo nirāmiso’ti paccattaññeva ñāṇaṃ uppajjati. ‘Ayaṃ samādhi akāpurisasevito’ti paccattaṃyeva ñāṇaṃ uppajjati. ‘Ayaṃ samādhi santo paṇīto paṭippassaddhaladdho ekodibhāvādhigato, na

sasañkhāraniggayhavāritagato'ti [na ca sasañkhāraniggayha vāritavatoti (sī. syā. kaṃ. pī.), na sasañkhāraniggayhavāriyāvato (ka.), na sasañkhāraniggayhavāriyādhigato (?)] paccattaṃyeva ñāṇaṃ uppajjati. ‘So kho pañāhaṃ imaṃ samādhim satova samāpajjāmi sato vuṭṭhahāmi’ti paccattaṃyeva ñāṇaṃ uppajjati. Ime pañca dhammā uppādetabbā.

(Jha) “katame pañca dhammā **abhiññeyyā**? Pañca vimuttāyatanāni – idhāvuso, bhikkhuno satthā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacārī. Yathā yathā, āvuso, bhikkhuno satthā dhammaṃ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī, tathā tathā so [bhikkhu (syā. kaṃ.)] tasmim dhamme atthappaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca. Tassa atthappaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati. Idaṃ paṭhamam vimuttāyatanam.

“Puna caparaṃ, āvuso, bhikkhuno na heva kho satthā dhammaṃ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī, api ca kho yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti yathā yathā, āvuso, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti. Tathā tathā so tasmim dhamme atthappaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca. Tassa atthappaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati. Idaṃ dutiyaṃ vimuttāyatanam.

“Puna caparaṃ, āvuso, bhikkhuno na heva kho satthā dhammaṃ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī, nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti. Api ca kho, yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti. Yathā yathā, āvuso, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti tathā tathā so tasmim dhamme atthappaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca. Tassa atthappaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati. Idaṃ tatiyaṃ vimuttāyatanam.

“Puna caparaṃ, āvuso, bhikkhuno na heva kho satthā dhammaṃ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī, nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti, nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti. Api ca kho, yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati. Yathā yathā, āvuso, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati tathā tathā so tasmim dhamme atthappaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca. Tassa atthappaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati. Idaṃ catuttham vimuttāyatanam.

“Puna caparaṃ, āvuso, bhikkhuno na heva kho satthā dhammaṃ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī, nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti, nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti, nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati; api ca khvassa aññataram samādhinimittam suggahitam hoti sumanasikataṃ sūpadhāritaṃ suppaṭividdham paññāya. Yathā yathā, āvuso, bhikkhuno aññataram samādhinimittam suggahitam hoti sumanasikataṃ sūpadhāritaṃ suppaṭividdham paññāya tathā tathā so tasmim dhamme atthappaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca. Tassa atthappaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati. Idaṃ pañcamam vimuttāyatanam. Ime pañca dhammā abhiññeyyā.

(Ñā) “katame pañca dhammā **sacchikātabbā**? Pañca dhammakhandhā – sīlakkhandho, samādhikkhandho, paññākkhandho, vimuttikkhandho, vimuttiñāṇadassanakkhandho. Ime pañca dhammā sacchikātabbā.

“Iti ime paññāsa dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.

### Cha dhammā

356. “Cha dhammā bahukārā...pe... cha dhammā sacchikātabbā.

(Ka) “katame cha dhammā **bahukārā?** Cha sāraṇīyā dhammā. Idhāvuso, bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitam hoti sabrahmacārīsu āvi ceva raho ca, ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅghāyā avivādāya sāmaggīyā ekībhāvāya saṃvattati.

“Puna caparaṃ, āvuso, bhikkhuno mettaṃ vacīkammaṃ...pe... ekībhāvāya saṃvattati.

“Puna caparaṃ, āvuso, bhikkhuno mettaṃ manokammaṃ...pe... ekībhāvāya saṃvattati.

“Puna caparaṃ, āvuso, bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi, tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi sabrahmacārīhi sādharmaṇabhogī, ayampi dhammo sāraṇīyo...pe... ekībhāvāya saṃvattati.

“Puna caparaṃ, āvuso, bhikkhu, yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni, tathārūpesu sīlesu sīlasāmaññagato viharati sabrahmacārīhi āvi ceva raho ca, ayampi dhammo sāraṇīyo...pe... ekībhāvāya saṃvattati.

“Puna caparaṃ, āvuso, bhikkhu yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya, tathārūpāya diṭṭhiyā diṭṭhi sāmāññagato viharati sabrahmacārīhi āvi ceva raho ca, ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo, saṅghāyā avivādāya sāmaggīyā ekībhāvāya saṃvattati. Ime cha dhammā bahukārā.

(Kha) “katame cha dhammā **bhāvetabbā?** Cha anussatiṭṭhānāni – buddhānussati, dhammānussati, saṅghānussati, sīlānussati, cāgānussati, devatānussati. Ime cha dhammā bhāvetabbā.

(Ga) “katame cha dhammā **pariññeyyā?** Cha ajjhātikāni āyatanāni – cakkhāyatanaṃ, sotāyatanaṃ, ghāṇāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ. Ime cha dhammā pariññeyyā.

(Gha) “katame cha dhammā **pahātabbā?** Cha taṇhākāyā – rūpaṇhā, saddaṇhā, gandhaṇhā, rasaṇhā, phoṭṭhabbaṇhā, dhammaṇhā. Ime cha dhammā pahātabbā.

(Ña) “katame cha dhammā **hānabhāgiyā?** Cha agāravā – idhāvuso, bhikkhu satthari agāravo viharati appatisso. Dhamme...pe... saṅghe... sikkhāya... appamāde... paṭisanthāre agāravo viharati appatisso. Ime cha dhammā hānabhāgiyā.

(Ca) “katame cha dhammā **visesabhāgiyā?** Cha gāravā – idhāvuso, bhikkhu satthari sagāravo viharati sappatisso dhamme...pe... saṅghe... sikkhāya... appamāde... paṭisanthāre sagāravo viharati sappatisso. Ime cha dhammā visesabhāgiyā.

(Cha) “katame cha dhammā **duppaṭivijjhā?** Cha nissaraṇīyā dhātuyo – idhāvuso, bhikkhu evaṃ vadeyya – ‘mettā hi kho me, cetovimutti bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā, atha ca pana me byāpādo cittaṃ pariyādāya tiṭṭhatī’ ti. So ‘mā hevaṃ’ tissa vacanīyo ‘māyasmā evaṃ avaca, mā bhagavantaṃ abbhācikkhi. Na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. Aṭṭhānametaṃ āvuso anavakāso yaṃ mettāya cetovimuttiyā bhāvitāya

bahulīkatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya. Atha ca panassa byāpādo cittaṃ pariyādāya ṭhassatīti, netam ṭhānaṃ vijjati. Nissaraṇaṃ hetam, āvuso, byāpādassa, yadidaṃ mettācetovimuttī’ ti.

“Idha panāvuso, bhikkhu evaṃ vadeyya – ‘karuṇā hi kho me cetovimutti bhāvitā bahulīkatā yānikatā vatthukatā anuṭṭhitā paricitā susamāraddhā. Atha ca pana me vihesā cittaṃ pariyādāya tiṭṭhatī’ ti. So – ‘mā hevaṃ’ tissa vacanīyo, ‘māyasmā evaṃ avaca, mā bhagavantaṃ abbhācikkhi...pe... nissaraṇaṃ hetam, āvuso, vihesāya, yadidaṃ karuṇācetovimuttī’ ti.

“Idha panāvuso, bhikkhu evaṃ vadeyya – ‘muditā hi kho me cetovimutti bhāvitā...pe... atha ca pana me arati cittaṃ pariyādāya tiṭṭhatī’ ti. So – ‘mā hevaṃ’ tissa vacanīyo ‘māyasmā evaṃ avaca... pe... nissaraṇaṃ hetam, āvuso aratiyā, yadidaṃ muditācetovimuttī’ ti.

“Idha panāvuso, bhikkhu evaṃ vadeyya – ‘upekkhā hi kho me cetovimutti bhāvitā...pe... atha ca pana me rāgo cittaṃ pariyādāya tiṭṭhatī’ ti. So – ‘mā hevaṃ’ tissa vacanīyo ‘māyasmā evaṃ avaca... pe... nissaraṇaṃ hetam, āvuso, rāgassa yadidaṃ upekkhācetovimuttī’ ti.

“Idha panāvuso, bhikkhu evaṃ vadeyya – ‘animittā hi kho me cetovimutti bhāvitā...pe... atha ca pana me nimittānusāri viññāṇaṃ hotī’ ti. So – ‘mā hevaṃ’ tissa vacanīyo ‘māyasmā evaṃ avaca...pe... nissaraṇaṃ hetam, āvuso, sabbanimittānaṃ yadidaṃ animittā cetovimuttī’ ti.

“Idha panāvuso, bhikkhu evaṃ vadeyya – ‘asmīti kho me vigataṃ, ayamahamasmīti na samanupassāmi, atha ca pana me vicikicchākaṃkathāsallaṃ cittaṃ pariyādāya tiṭṭhatī’ ti. So – ‘mā hevaṃ’ tissa vacanīyo ‘māyasmā evaṃ avaca, mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. Aṭṭhānametaṃ, āvuso, anavakāso yaṃ asmīti vigate ayamahamasmīti asamanupassato. Atha ca panassa vicikicchākaṃkathāsallaṃ cittaṃ pariyādāya ṭhassatī, netam ṭhānaṃ vijjati. Nissaraṇaṃ hetam, āvuso, vicikicchākaṃkathāsallassa, yadidaṃ asmimānasamugghāto’ ti. Ime cha dhammā duppaṭivijjhā.

(Ja) “katame cha dhammā **uppādetabbā?** Cha satatavihārā. Idhāvuso, bhikkhu cakkhunā rūpaṃ disvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno. Sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā... jivhāya rasaṃ sāyitvā... kāyena phoṭṭhabbaṃ phusitvā... manasā dhammaṃ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāno. Ime cha dhammā uppādetabbā.

(Jha) “katame cha dhammā **abhiññeyyā?** Cha anuttariyāni – dassanānuttariyaṃ, savanānuttariyaṃ, lābhānuttariyaṃ, sikkhānuttariyaṃ, pāricariyānuttariyaṃ, anussatānuttariyaṃ. Ime cha dhammā abhiññeyyā.

(Ñā) “katame cha dhammā **sacchikātabbā?** Cha abhiññā – idhāvuso, bhikkhu anekavhiṭaṃ iddhividhaṃ paccanubhoti – ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti. Āvibhāvaṃ tirobhāvaṃ. Tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati seyyathāpi ākāse. Pathaviyāpi ummujjanimujjaṃ karoti seyyathāpi udake. Udakepi abhijjamāne gacchati seyyathāpi pathaviyaṃ. Ākāsepi pallaṅkena kamati seyyathāpi pakkhī sakuṇo. Imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve pāṇinā parāmasati parimajjati. Yāva brahmalokāpi kāyena vasaṃ vatteti.

“Dibbāya sotadhātuyā visuddhāya atikkantaṃānusikāya ubho sadde suṇāti dibbe ca mānuse ca, ye dūre santike ca.

“Parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti [jānāti (syā. kam.)], sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānāti ...pe... avimuttaṃ vā cittaṃ avimuttaṃ cittanti pajānāti.

“So anekavihitam pubbenivāsam anussarati, seyyathidaṃ ekampi jātiṃ...pe... iti sākāraṃ sauddesaṃ anekavihitam pubbenivāsam anussarati.

“Dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti ...pe...

“Āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayama abhiññā sacchikatvā upasampajja viharati. Ime cha dhammā sacchikātabbā.

“Iti ime satṭhi dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.

### Satta dhammā

357. “Satta dhammā bahukārā...pe... satta dhammā sacchikātabbā.

(Ka) “katame satta dhammā **bahukārā**? Satta ariyadhanāni – saddhādhanam, sīladhanam, hiridhanam, ottappadhanam, sutadhanam, cāgadhanam, paññāadhanam. Ime satta dhammā bahukārā.

(Kha) “katame satta dhammā **bhāvetabbā**? Satta sambojjhaṅgā – satisambojjhaṅgo, dhammavicayasambojjhaṅgo, vīriyasambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo, upekkhāsambojjhaṅgo. Ime satta dhammā bhāvetabbā.

(Ga) “katame satta dhammā **pariññeyyā**? Satta viññāṇaṭṭhitiyo – santāvuso, sattā nānattakāyā nānattasaññino, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā. Ayaṃ paṭhamā viññāṇaṭṭhiti.

“Santāvuso, sattā nānattakāyā ekattasaññino, seyyathāpi devā brahmakāyikā paṭhamābhiniḃbattā. Ayaṃ dutiyā viññāṇaṭṭhiti.

“Santāvuso, sattā ekattakāyā nānattasaññino, seyyathāpi devā ābhassarā. Ayaṃ tatiyā viññāṇaṭṭhiti.

“Santāvuso, sattā ekattakāyā ekattasaññino, seyyathāpi devā subhakiṇhā. Ayaṃ catutthī viññāṇaṭṭhiti.

“Santāvuso, sattā sabbaso rūpasaññānaṃ samatikkamā...pe... ‘ananto ākāso’ti ākāśānañcāyatanūpagā. Ayaṃ pañcamī viññāṇaṭṭhiti.

“Santāvuso, sattā sabbaso ākāśānañcāyatanam samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanūpagā. Ayaṃ chaṭṭhī viññāṇaṭṭhiti.

“Santāvuso, sattā sabbaso viññāṇañcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanūpagā. Ayaṃ sattamī viññāṇaṭṭhiti. Ime satta dhammā pariññeyyā.

(Gha) “katame satta dhammā **pahātabbā**? Sattānusayā – kāmarāgānusayo, paṭighānusayo, diṭṭhānusayo, vicikicchānusayo, mānānusayo, bhavarāgānusayo, avijjānusayo. Ime satta dhammā pahātabbā.

(Ñā) “katame satta dhammā **hānabhāgiyā**? Satta asaddhammā – idhāvuso, bhikkhu assaddho hoti, ahiriko hoti, anottappī hoti, appassuto hoti, kusīto hoti, muṭṭhassati hoti, duppañño hoti. Ime satta dhammā hānabhāgiyā.



(Ca) “katame satta dhammā **visesabhāgiyā**? Satta saddhammā – idhāvuso, bhikkhu saddho hoti, hirimā [hiriko (syā. kaṃ.)] hoti, ottappī hoti, bahussuto hoti, āradhdhavīriyo hoti, upaṭṭhitassati hoti, paññavā hoti. Ime satta dhammā visesabhāgiyā.

(Cha) “katame satta dhammā **duppaṭivijjhā**? Satta sappurisdhammā – idhāvuso, bhikkhu dhammaññū ca hoti atthaññū ca attaññū ca mattaññū ca kālaññū ca parisaññū ca puggalaññū ca. Ime satta dhammā duppaṭivijjhā.

(Ja) “katame satta dhammā **uppādetabbā**? Satta saññā – aniccasaññā, anattasaññā, asubhasaññā, ādīnavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā. Ime satta dhammā uppādetabbā.

(Jha) “katame satta dhammā **abhiññeyyā**? Satta niddasavatthūni – idhāvuso, bhikkhu sikkhāsamādāne tibbacchando hoti, āyatiṅca sikkhāsamādāne avigatapemo. Dhammanisantiyā tibbacchando hoti, āyatiṅca dhammanisantiyā avigatapemo. Icchāvinaye tibbacchando hoti, āyatiṅca icchāvinaye avigatapemo. Paṭisallāne tibbacchando hoti, āyatiṅca paṭisallāne avigatapemo. Vīriyāramme tibbacchando hoti, āyatiṅca vīriyāramme avigatapemo. Satinepakke tibbacchando hoti, āyatiṅca satinepakke avigatapemo. Diṭṭhipaṭivedhe tibbacchando hoti, āyatiṅca diṭṭhipaṭivedhe avigatapemo. Ime satta dhammā abhiññeyyā.

(Ñā) “katame satta dhammā **sacchikātabbā**? Satta khīṇāsavabalāni – idhāvuso, khīṇāsavassa bhikkhuno aniccato sabbe saṅkhārā yathābhūtaṃ sammappaññāya sudiṭṭhā honti. Yaṃpāvuso, khīṇāsavassa bhikkhuno aniccato sabbe saṅkhārā yathābhūtaṃ sammappaññāya sudiṭṭhā honti, idampi khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayāṃ paṭijānāti – ‘khīṇā me āsavā’ ti.

“Puna caparaṃ, āvuso, khīṇāsavassa bhikkhuno aṅgārakāsūpamā kāmā yathābhūtaṃ sammappaññāya sudiṭṭhā honti. Yaṃpāvuso...pe... ‘khīṇā me āsavā’ ti.

“Puna caparaṃ, āvuso, khīṇāsavassa bhikkhuno vivekaninnaṃ cittaṃ hoti vivekapaṇaṃ vivekapabbhāraṃ vivekaṭṭhaṃ nekkhammābhiraṃ byantībhūtaṃ sabbaso āsavaṭṭhāniyehi dhammehi. Yaṃpāvuso...pe... ‘khīṇā me āsavā’ ti.

“Puna caparaṃ, āvuso, khīṇāsavassa bhikkhuno cattāro satipaṭṭhānā bhāvitā honti subhāvitā. Yaṃpāvuso...pe... ‘khīṇā me āsavā’ ti.

“Puna caparaṃ, āvuso, khīṇāsavassa bhikkhuno pañcīndriyāni bhāvitāni honti subhāvitāni. Yaṃpāvuso...pe... ‘khīṇā me āsavā’ ti.

“Puna caparaṃ, āvuso, khīṇāsavassa bhikkhuno satta bojjaṅgā bhāvitā honti subhāvitā. Yaṃpāvuso...pe... ‘khīṇā me āsavā’ ti.

“Puna caparaṃ, āvuso, khīṇāsavassa bhikkhuno ariyo aṭṭhaṅgiko maggo bhāvito hoti subhāvito. Yaṃpāvuso, khīṇāsavassa bhikkhuno ariyo aṭṭhaṅgiko maggo bhāvito hoti subhāvito, idampi khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayāṃ paṭijānāti – ‘khīṇā me āsavā’ ti. Ime satta dhammā sacchikātabbā.

“Iti me sattati dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.

Paṭhamabhāṇavāro niṭṭhito.

### Aṭṭha dhammā

358. “Aṭṭha dhammā bahukārā...pe... aṭṭha dhammā sacchikātabbā.

(Ka) “katame aṭṭha dhammā **bahukārā**? Aṭṭha hetū aṭṭha paccayā ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattanti. Katame aṭṭha? Idhāvuso, bhikkhu satthāraṃ [satthāraṃ vā (syā. ka.)] upanissāya viharati aññataraṃ vā garuṭṭhāniyaṃ sabrahmacāriṃ, yathassa tibbaṃ hirottappaṃ paccupaṭṭhitaṃ hoti pemañca gāravo ca. Ayaṃ paṭhamo hetu paṭhamo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya. Paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

“Taṃ kho pana satthāraṃ upanissāya viharati aññataraṃ vā garuṭṭhāniyaṃ sabrahmacāriṃ, yathassa tibbaṃ hirottappaṃ paccupaṭṭhitaṃ hoti pemañca gāravo ca. Te kālena kālaṃ upasaṅkamitvā paripucchati paripaṇhati – ‘idaṃ, bhante, kathā? Imassa ko attho’ti? Tassa te āyasmanto avivaṭaṇceva vivaranti, anuttānikatañca uttānī [anuttānikatañca uttānīm (ka.)] karonti, anekavihitesu ca kaṅkhāṭṭhānīyesu dhammesu kaṅkhaṃ paṭivinodenti. Ayaṃ dutiyo hetu dutiyo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya, vepullāya bhāvanāya pāripūriyā saṃvattati.

“Taṃ kho pana dhammaṃ sutvā dvayena vūpakāsenā sampādeti – kāyavūpakāsenā ca cittavūpakāsenā ca. Ayaṃ tatiyo hetu tatiyo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

“Puna caparaṃ, āvuso, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno, aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu. Ayaṃ catuttho hetu catuttho paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

“Puna caparaṃ, āvuso, bhikkhu bahussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhakalyāṇā pariyośanakalyāṇā sātthā sabyañjanā kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā ditṭhiyā suppaṭividdhā. Ayaṃ pañcama hetu pañcama paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

“Puna caparaṃ, āvuso, bhikkhu āradhaviṇiyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃ vā dāḥaparakkamo anikkhattadhuro kusalesu dhammesu. Ayaṃ chaṭṭho hetu chaṭṭho paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

“Puna caparaṃ, āvuso, bhikkhu satimā hoti paramena satinepakkena samannāgato. Cirakatampi cirabhāsītampi saritā anussaritā. Ayaṃ sattamo hetu sattamo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.

“Puna caparaṃ, āvuso, bhikkhu pañcasu upādānakkhandhesu, udayabbayānupassī viharati – ‘iti rūpaṃ iti rūpassa samudayo iti rūpassa atthaṅgamo; iti vedanā iti vedanāya samudayo iti vedanāya atthaṅgamo; iti saññā iti saññāya samudayo iti saññāya atthaṅgamo; iti saṅkhārā iti saṅkhārānaṃ samudayo iti saṅkhārānaṃ atthaṅgamo; iti viññānaṃ iti viññānaṃ samudayo iti viññānaṃ atthaṅgamo’ti. Ayaṃ aṭṭhama hetu aṭṭhama paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati. Ime aṭṭha dhammā bahukārā.

(Kha) “katame aṭṭha dhammā **bhāvetabbā**? Ariyo aṭṭhaṅgiko maggo seyyathidaṃ – sammāditṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati,

sammāsamādhī. Ime aṭṭha dhammā bhāvetabbā.

(Ga) “katame aṭṭha dhammā **pariññeyyā**? Aṭṭha lokadhammā – lābho ca, alābho ca, yaso ca, ayaso ca, nindā ca, pasamsā ca, sukhañca, dukkhañca. Ime aṭṭha dhammā pariññeyyā.

(Gha) “katame aṭṭha dhammā **pahātabbā**? Aṭṭha micchattā – micchādiṭṭhi, micchāsaṅkappo, micchāvācā, micchākammanto, micchāājīvo, micchāvāyāmo, micchāsati, micchāsamādhī. Ime aṭṭha dhammā pahātabbā.

(Ña) “katame aṭṭha dhammā **hānabhāgiyā**? Aṭṭha kusītavatthūni. Idhāvuso, bhikkhunā kammaṃ kātappaṃ hoti, tassa evaṃ hoti – ‘kammaṃ kho me kātappaṃ bhavissati, kammaṃ kho pana me karontassa kāyo kilamissati, handāhaṃ nipajjāmī’ ti. So nipajjati, na vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṃ paṭhamam kusītavatthu.

“Puna caparaṃ, āvuso, bhikkhunā kammaṃ kataṃ hoti. Tassa evaṃ hoti – ‘ahaṃ kho kammaṃ akāsim, kammaṃ kho pana me karontassa kāyo kilanto, handāhaṃ nipajjāmī’ ti. So nipajjati, na vīriyaṃ ārabhati...pe... idaṃ dutiyaṃ kusītavatthu.

“Puna caparaṃ, āvuso, bhikkhunā maggo gantabbo hoti. Tassa evaṃ hoti – ‘maggo kho me gantabbo bhavissati, maggaṃ kho pana me gacchantassa kāyo kilamissati, handāhaṃ nipajjāmī’ ti. So nipajjati, na vīriyaṃ ārabhati...pe... idaṃ tatiyaṃ kusītavatthu.

“Puna caparaṃ, āvuso, bhikkhunā maggo gato hoti. Tassa evaṃ hoti – ‘ahaṃ kho maggaṃ agamāsim, maggaṃ kho pana me gacchantassa kāyo kilanto, handāhaṃ nipajjāmī’ ti. So nipajjati, na vīriyaṃ ārabhati...pe... idaṃ catuttham kusītavatthu.

“Puna caparaṃ, āvuso, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto na labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ. Tassa evaṃ hoti – ‘ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto nālatthaṃ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ, tassa me kāyo kilanto akammañño, handāhaṃ nipajjāmī’ ti...pe... idaṃ pañcamaṃ kusītavatthu.

“Puna caparaṃ, āvuso, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ. Tassa evaṃ hoti – ‘ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto alatthaṃ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ, tassa me kāyo garuko akammañño, māsācītaṃ maññe, handāhaṃ nipajjāmī’ ti. So nipajjati...pe... idaṃ chaṭṭham kusītavatthu.

“Puna caparaṃ, āvuso, bhikkhuno uppanno hoti appamattako ābādho, tassa evaṃ hoti – ‘uppanno kho me ayaṃ appamattako ābādho atthi kappo nipajjituṃ, handāhaṃ nipajjāmī’ ti. So nipajjati...pe... idaṃ sattamaṃ kusītavatthu.

“Puna caparaṃ, āvuso, bhikkhu gilānāvutṭhito hoti aciravutṭhito gelaññā. Tassa evaṃ hoti – ‘ahaṃ kho gilānāvutṭhito aciravutṭhito gelaññā. Tassa me kāyo dubbalo akammañño, handāhaṃ nipajjāmī’ ti. So nipajjati...pe... idaṃ aṭṭhamam kusītavatthu. Ime aṭṭha dhammā hānabhāgiyā.

(Ca) “katame aṭṭha dhammā **visesabhāgiyā**? Aṭṭha ārambhavatthūni. Idhāvuso, bhikkhunā kammaṃ kātappaṃ hoti, tassa evaṃ hoti – ‘kammaṃ kho me kātappaṃ bhavissati, kammaṃ kho pana me karontena na sukaraṃ buddhānaṃ sāsaṇaṃ manasikātuṃ, handāhaṃ vīriyaṃ ārabhāmi appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya’ ti. So vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṃ paṭhamam ārambhavatthu.

“Puna caparaṃ, āvuso, bhikkhunā kammaṃ kataṃ hoti. Tassa evaṃ hoti – ‘ahaṃ kho kammaṃ akāsiṃ, kammaṃ kho paṇāhaṃ karonto nāsakkhiṃ buddhānaṃ sāsanaṃ manasikātuṃ, handāhaṃ vīriyaṃ ārabhāmi...pe... idaṃ dutiyaṃ ārambhavatthu.

“Puna caparaṃ, āvuso, bhikkhunā maggo gantabbo hoti. Tassa evaṃ hoti – ‘maggo kho me gantabbo bhavissati, maggaṃ kho pana me gacchantena na sukaraṃ buddhānaṃ sāsanaṃ manasikātuṃ, handāhaṃ vīriyaṃ ārabhāmi...pe... idaṃ tatiyaṃ ārambhavatthu.

“Puna caparaṃ, āvuso, bhikkhunā maggo gato hoti. Tassa evaṃ hoti – ‘ahaṃ kho maggaṃ agamāsiṃ, maggaṃ kho paṇāhaṃ gacchanta nāsakkhiṃ buddhānaṃ sāsanaṃ manasikātuṃ, handāhaṃ vīriyaṃ ārabhāmi...pe... idaṃ catutthaṃ ārambhavatthu.

“Puna caparaṃ, āvuso, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto na labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ. Tassa evaṃ hoti – ‘ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto nālatthaṃ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ, tassa me kāyo lahuko kammañño, handāhaṃ vīriyaṃ ārabhāmi...pe... idaṃ pañcamaṃ ārambhavatthu.

“Puna caparaṃ, āvuso, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ. Tassa evaṃ hoti – ‘ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto alatthaṃ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ. Tassa me kāyo balavā kammañño, handāhaṃ vīriyaṃ ārabhāmi...pe... idaṃ chaṭṭhaṃ ārambhavatthu.

“Puna caparaṃ, āvuso, bhikkhuno uppanno hoti appamattako ābādho. Tassa evaṃ hoti – ‘uppanno kho me ayaṃ appamattako ābādho ṭhānaṃ kho panetaṃ vijjati, yaṃ me ābādho pavaḍḍheyya, handāhaṃ vīriyaṃ ārabhāmi...pe... idaṃ sattamaṃ ārambhavatthu.

“Puna caparaṃ, āvuso, bhikkhu gilānā vuṭṭhito hoti aciravuṭṭhito gelaññā. Tassa evaṃ hoti – ‘ahaṃ kho gilānā vuṭṭhito aciravuṭṭhito gelaññā, ṭhānaṃ kho panetaṃ vijjati, yaṃ me ābādho paccudāvatteyya, handāhaṃ vīriyaṃ ārabhāmi appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya’ ti. So vīriyaṃ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikiriyāya. Idaṃ aṭṭhamaṃ ārambhavatthu. Ime aṭṭha dhammā visesabhāgiyā.

(Cha) “katame aṭṭha dhammā **duppaṭivijjhā**? Aṭṭha akkhaṇā asamayā brahmacariyavāsāya. Idhāvuso, tathāgato ca loke uppanno hoti arahamaṃ sammāsambuddho, dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito. Ayañca puggalo nirayaṃ upapanno hoti. Ayaṃ paṭhamo akkhaṇo asamayo brahmacariyavāsāya.

“Puna caparaṃ, āvuso, tathāgato ca loke uppanno hoti arahamaṃ sammāsambuddho, dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito, ayañca puggalo tiracchānayoṇiṃ upapanno hoti. Ayaṃ dutiyo akkhaṇo asamayo brahmacariyavāsāya.

“Puna caparaṃ...pe... pattivisaṃ upapanno hoti. Ayaṃ tatiyo akkhaṇo asamayo brahmacariyavāsāya.

“Puna caparaṃ...pe... aññataraṃ dīghāyukaṃ devanikāyaṃ upapanno hoti. Ayaṃ catuttho akkhaṇo asamayo brahmacariyavāsāya.

“Puna caparaṃ...pe... paccantimesu janapadesu paccājāto hoti milakkhesu aviññātāresu, yattha natthi gati bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ. Ayaṃ pañcamaṃ akkhaṇo asamayo brahmacariyavāsāya.

“Puna caparam...pe... ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti micchādīṭṭhiko viparītadassano – ‘natthi dīnnaṃ, natthi yīṭṭhaṃ, natthi huttaṃ, natthi sukata dukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭiṭṭhānaṃ ye imañca lokaṃ parañca lokaṃ sayamaṃ abhiññā sacchikatvā pavedentī’ ti. Ayaṃ chaṭṭho akkhaṇo asamayo brahmacariyavāsāya.

“Puna caparam...pe... ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti duppañño jaḷo eḷamūgo, nappaṭibalo subhāsita dubbhāsita namatthamaññātauṃ. Ayaṃ sattamo akkhaṇo asamayo brahmacariyavāsāya.

“Puna caparam...pe... ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti paññavā ajaḷo aneḷamūgo, paṭibalo subhāsita dubbhāsita namatthamaññātauṃ. Ayaṃ aṭṭhamo akkhaṇo asamayo brahmacariyavāsāya. Ime aṭṭha dhammā duppaṭivijjhā.

(Ja) “katame aṭṭha dhammā **uppādetabbā**? Aṭṭha mahāpurisavitakkā – appicchassāyaṃ dhammo, nāyaṃ dhammo mahicchassa. Santuṭṭhassāyaṃ dhammo, nāyaṃ dhammo asantuṭṭhassa. Pavivittassāyaṃ dhammo, nāyaṃ dhammo saṅgaṇikārāmassa. Āraddhavīriyassāyaṃ dhammo, nāyaṃ dhammo kusītassa. Upaṭṭhitassāyaṃ dhammo, nāyaṃ dhammo muṭṭhassatissa. Samāhitassāyaṃ dhammo, nāyaṃ dhammo asamāhitassa. Paññavato [paññavato (sī. pī.)] ayaṃ dhammo, nāyaṃ dhammo duppañnassa. Nippapañcassāyaṃ dhammo, nāyaṃ dhammo papañcārāmassāti [nippapañcārāmassa ayaṃ dhammo nippapañcaratino, nāyaṃ dhammo papañcārāmassa papañcaratinoti (sī. syā. pī.) aṅguttarepi tatheva dissati. aṭṭhakathāṭīkā pana oloketabbā] ime aṭṭha dhammā uppādetabbā.

(Jha) “katame aṭṭha dhammā **abhiññeyyā**? Aṭṭha abhibhāyatanāni – ajjhataṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmi’ ti – evaṃsaññī hoti. Idaṃ paṭhamāṃ abhibhāyatanāṃ.

“Ajjhataṃ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmi’ ti – evaṃsaññī hoti. Idaṃ dutiyaṃ abhibhāyatanāṃ.

“Ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmi’ ti evaṃsaññī hoti. Idaṃ tatiyaṃ abhibhāyatanāṃ.

“Ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmi’ ti evaṃsaññī hoti. Idaṃ catutthaṃ abhibhāyatanāṃ.

“Ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni. Seyyathāpi nāma umāpupphaṃ nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsaṃ. Seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsaṃ, evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni, ‘tāni abhibhuyya jānāmi passāmi’ ti evaṃsaññī hoti. Idaṃ pañcamaṃ abhibhāyatanāṃ.

“Ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni. Seyyathāpi nāma kaṇikārapupphaṃ pītaṃ pītavaṇṇaṃ pītanidassanaṃ pītanibhāsaṃ. Seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ pītaṃ pītavaṇṇaṃ pītanidassanaṃ pītanibhāsaṃ, evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni, ‘tāni abhibhuyya jānāmi passāmi’ ti evaṃsaññī hoti. Idaṃ chaṭṭhaṃ abhibhāyatanāṃ.

“Ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati lohitaṅkāni lohitaṅkavaṇṇāni lohitaṅkanidassanāni

lohitanibhāsāni. Seyyathāpi nāma bandhujīvakapuppham lohitakam lohitakavaṇṇam lohitakanidassanam lohitakanibhāsam, seyyathā vā pana tam vattham bārāṇaseyyakam ubhatobhāgavimaṭṭham lohitakam lohitakavaṇṇam lohitakanidassanam lohitakanibhāsam, evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni, ‘tāni abhibhuyya jānāmi passāmi’ ti evaṃsaññī hoti. Idam sattamaṃ abhibhāyatanaṃ.

“Ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni. Seyyathāpi nāma osadhitārakā odātā odātavaṇṇā odātanidassanā odātanibhāsā, seyyathā vā pana tam vattham bārāṇaseyyakam ubhatobhāgavimaṭṭham odātam odātavaṇṇam odātanidassanam odātanibhāsam, evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni, ‘tāni abhibhuyya jānāmi passāmi’ ti evaṃsaññī hoti. Idam aṭṭhamaṃ abhibhāyatanaṃ. Ime aṭṭha dhammā abhiññeyyā.

(Ñā) “katame aṭṭha dhammā **sacchikātabbā**? Aṭṭha vimokkhā – rūpī rūpāni passati. Ayaṃ paṭhamo vimokkho.

“Ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati. Ayaṃ dutiyo vimokkho.

“Subhanteva adhimutto hoti. Ayaṃ tatiyo vimokkho.

“Sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ ti ākāsañācāyatanaṃ upasampajja viharati. Ayaṃ catuttho vimokkho.

“Sabbaso ākāsañācāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’ nti viññāṇañācāyatanaṃ upasampajja viharati. Ayaṃ pañcamaṃ vimokkho.

“Sabbaso viññāṇañācāyatanaṃ samatikkamma ‘natthi kiñcī’ ti ākiñcaññāyatanaṃ upasampajja viharati. Ayaṃ chaṭṭho vimokkho.

“Sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. Ayaṃ sattamaṃ vimokkho.

“Sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodham upasampajja viharati. Ayaṃ aṭṭhamaṃ vimokkho. Ime aṭṭha dhammā sacchikātabbā.

“Iti ime asīti dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.

### Nava dhammā

359. “Nava dhammā bahukārā...pe... nava dhammā sacchikātabbā.

(Ka) “katame nava dhammā **bahukārā**? Nava yonisomanasikāramūlakā dhammā, yonisomanasikaroto pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukham vedeti, sukhino cittaṃ samādhiyati, samāhite citte yathābhūtaṃ jānāti passati, yathābhūtaṃ jānaṃ passaṃ nibbindati, nibbindaṃ virajjati, virāgā vimuccati. Ime nava dhammā bahukārā.

(Kha) “katame nava dhammā **bhāvetabbā**? Nava pārisuddhipadhāniyaṅgāni – sīlavisuddhi pārisuddhipadhāniyaṅgaṃ, cittavisuddhi pārisuddhipadhāniyaṅgaṃ, diṭṭhivisuddhi pārisuddhipadhāniyaṅgaṃ, kaṅkhāvitaraṇavisuddhi pārisuddhipadhāniyaṅgaṃ,

maggāmaggaññadassana – visuddhi pārisuddhipadhāniyaṅgaṃ, paṭipadāññadassanavisuddhi pārisuddhipadhāniyaṅgaṃ, ññadassanavisuddhi pārisuddhipadhāniyaṅgaṃ, paññāvisuddhi pārisuddhipadhāniyaṅgaṃ, vimuttivisuddhi pārisuddhipadhāniyaṅgaṃ. Ime nava dhammā bhāvetabbā.

(Ga) “katame nava dhammā **pariññeyyā**? Nava sattāvāsā – santāvuso, sattā nānattakāyā nānattasaññino, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā. Ayaṃ paṭhamo sattāvāso.

“Santāvuso, sattā nānattakāyā ekattasaññino, seyyathāpi devā brahmakāyikā paṭhamābhiniḃbattā. Ayaṃ dutiyo sattāvāso.

“Santāvuso, sattā ekattakāyā nānattasaññino, seyyathāpi devā ābhassarā. Ayaṃ tatiyo sattāvāso.

“Santāvuso, sattā ekattakāyā ekattasaññino, seyyathāpi devā subhakiṅhā. Ayaṃ catuttho sattāvāso.

“Santāvuso, sattā asaññino appaṭisaṃvedino, seyyathāpi devā asaññasattā. Ayaṃ pañcamao sattāvāso.

“Santāvuso, sattā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāsō’ti ākāsānañcāyatanūpagā. Ayaṃ chaṭṭho sattāvāso.

“Santāvuso, sattā sabbaso ākāsānañcāyatanāṃ samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanūpagā. Ayaṃ sattamo sattāvāso.

“Santāvuso, sattā sabbaso viññāṇañcāyatanāṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanūpagā. Ayaṃ aṭṭhamo sattāvāso.

“Santāvuso, sattā sabbaso ākiñcaññāyatanāṃ samatikkamma nevasaññānāsaññāyatanūpagā. Ayaṃ navamo sattāvāso. Ime nava dhammā pariññeyyā.

(Gha) “katame nava dhammā **pahātabbā**? Nava taṇhāmūlakā dhammā – taṇhaṃ paṭicca pariyesanā, pariyesanaṃ paṭicca lābho, lābhaṃ paṭicca vinicchayo, vinicchayaṃ paṭicca chandarāgo, chandarāgaṃ paṭicca ajjhosānaṃ, ajjhosānaṃ paṭicca pariggaho, pariggahaṃ paṭicca macchariyaṃ, macchariyaṃ paṭicca ārakkho, ārakkhādhikaraṇaṃ [[ārakkhādhikaraṇaṃ paṭicca \(syā. pī. ka.\)](#)] daṇḍādānasatthādānakalahaviggahavivādaturvampesuññāmusāvādā aneke pāpakā akusalā dhammā sambhavanti. Ime nava dhammā pahātabbā.

(Ña) “katame nava dhammā **hānabhāgiyā**? Nava āghātavattḥūni – ‘anattaṃ me acarī’ti āghātaṃ bandhati, ‘anattaṃ me caratī’ti āghātaṃ bandhati, ‘anattaṃ me carissatī’ti āghātaṃ bandhati; ‘piyassa me manāpassa anattaṃ acarī’ti āghātaṃ bandhati...pe... ‘anattaṃ caratī’ti āghātaṃ bandhati...pe... ‘anattaṃ carissatī’ti āghātaṃ bandhati; ‘appiyassa me amanāpassa atthaṃ acarī’ti āghātaṃ bandhati...pe... ‘atthaṃ caratī’ti āghātaṃ bandhati...pe... ‘atthaṃ carissatī’ti āghātaṃ bandhati. Ime nava dhammā hānabhāgiyā.

(Ca) “katame nava dhammā **visesabhāgiyā**? Nava āghātaṭṭhavinayā – ‘anattaṃ me acari, taṃ kutettha labbhā’ti āghātaṃ paṭivineti; ‘anattaṃ me carati, taṃ kutettha labbhā’ti āghātaṃ paṭivineti; ‘anattaṃ me carissati, taṃ kutettha labbhā’ti āghātaṃ paṭivineti; ‘piyassa me manāpassa anattaṃ acari...pe... anattaṃ carati...pe... anattaṃ carissati, taṃ kutettha labbhā’ti āghātaṃ paṭivineti; ‘appiyassa me amanāpassa atthaṃ acari...pe... atthaṃ carati...pe... atthaṃ carissati, taṃ kutettha labbhā’ti āghātaṃ paṭivineti. Ime nava dhammā visesabhāgiyā.

(Cha) “katame nava dhammā **duppaṭivijjhā**? Nava nānattā – dhātunānattaṃ paṭicca uppajjati

phassanānattaṃ, phassanānattaṃ paṭicca uppajjati vedanānānattaṃ, vedanānānattaṃ paṭicca uppajjati saññānānattaṃ, saññānānattaṃ paṭicca uppajjati saṅkappanānattaṃ, saṅkappanānattaṃ paṭicca uppajjati chandanānattaṃ, chandanānattaṃ paṭicca uppajjati pariḷāhanānattaṃ, pariḷāhanānattaṃ paṭicca uppajjati pariyesanānānattaṃ, pariyesanānānattaṃ paṭicca uppajjati lābhanānattaṃ. Ime nava dhammā duppaṭivijjhā.

(Ja) “katame nava dhammā **uppādetabbā?** Nava saññā – asubhasaññā, maraṇasaññā, āhārepaṭikūlasaññā, sabbalokeanabhiratisaññā [**anabhiratasaññā (syā. ka.)**], aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā. Ime nava dhammā uppādetabbā.

(Jha) “katame nava dhammā **abhiññeyyā?** Nava anupubbavīhārā – idhāvuso, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamañ jhānaṃ upasampajja viharati. Vitakkavicāraṇaṃ vūpasamā...pe... dutiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā ...pe... tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā...pe... catutthaṃ jhānaṃ upasampajja viharati. Sabbaso rūpasaññānaṃ samatikkamā...pe... ākāśānañcāyatanaṃ upasampajja viharati. Sabbaso ākāśānañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’nti viññāṇañcāyatanaṃ upasampajja viharati. Sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñci’ti ākiñcaññāyatanaṃ upasampajja viharati. Sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. Sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati. Ime nava dhammā abhiññeyyā.

(Ñā) “katame nava dhammā **sacchikātabbā?** Nava anupubbanirodhā – paṭhamañ jhānaṃ samāpannassa kāmasaññā niruddhā hoti, dutiyaṃ jhānaṃ samāpannassa vitakkavicārā niruddhā honti, tatiyaṃ jhānaṃ samāpannassa pīti niruddhā hoti, catutthaṃ jhānaṃ samāpannassa assāsapassāssā niruddhā honti, ākāśānañcāyatanaṃ samāpannassa rūpasaññā niruddhā hoti, viññāṇañcāyatanaṃ samāpannassa ākāśānañcāyatanaññā niruddhā hoti, ākiñcaññāyatanaṃ samāpannassa viññāṇañcāyatanaññā niruddhā hoti, nevasaññānāsaññāyatanaṃ samāpannassa ākiñcaññāyatanaññā niruddhā hoti, saññāvedayitanirodhaṃ samāpannassa saññā ca vedanā ca niruddhā honti. Ime nava dhammā sacchikātabbā.

“Iti ime navuti dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.

### Dasa dhammā

**360.** “Dasa dhammā bahukārā...pe... dasa dhammā sacchikātabbā.

(Ka) “katame dasa dhammā **bahukārā?** Dasa nāthakaraṇādhammā – idhāvuso, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasaṃpanno, aṇumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu, yaṃpāvuso, bhikkhu sīlavā hoti...pe... sikkhati sikkhāpadesu. Ayampi dhammo nāthakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu bahussuto ...pe... diṭṭhiyā suppaṭividdhā, yaṃpāvuso, bhikkhu bahussuto...pe... ayampi dhammo nāthakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko. Yaṃpāvuso, bhikkhu...pe... kalyāṇasampavaṅko. Ayampi dhammo nāthakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato, khamo padakkhiṇaggāhī anusāsaniṃ. Yaṃpāvuso, bhikkhu...pe... anusāsaniṃ. Ayampi dhammo nāthakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacaṇi kiṃkaraṇīyāni tattha



dakkho hoti analaso tatrupāyāya vīmaṃsāya samannāgato, alaṃ kātuṃ, alaṃ saṃvidhātuṃ. Yaṃpāvuso, bhikkhu...pe... alaṃ saṃvidhātuṃ. Ayampi dhammo nāthakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye uḷārapāmojjo. Yaṃpāvuso, bhikkhu...pe... uḷārapāmojjo. Ayampi dhammo nāthakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu santuṭṭho hoti itarītarehi cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi. Yaṃpāvuso, bhikkhu ...pe... ayampi dhammo nāthakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu āradhaviṛiyo viharati...pe... kusalesu dhammesu. Yaṃpāvuso, bhikkhu...pe... ayampi dhammo nāthakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu satimā hoti, paramena satinepakkena samannāgato, cirakatampi cirabhāsītampi saritā anussaritā. Yaṃpāvuso, bhikkhu...pe... ayampi dhammo nāthakaraṇo.

“Puna caparaṃ, āvuso, bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato, ariyāya nibbedhikāya sammā dukkhakkhayagāminiyā. Yaṃpāvuso, bhikkhu...pe... ayampi dhammo nāthakaraṇo. Ime dasa dhammā bahukārā.

(Kha) “katame dasa dhammā **bhāvetabbā**? Dasa kasiṇāyatanāni – pathavīkasiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ. Āpokasiṇameko sañjānāti...pe... tejokasiṇameko sañjānāti... vāyokasiṇameko sañjānāti... nīlakasiṇameko sañjānāti... pītakasiṇameko sañjānāti... lohītakasiṇameko sañjānāti... odātakasiṇameko sañjānāti... ākāsakasiṇameko sañjānāti... viññānakasiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ. Ime dasa dhammā bhāvetabbā.

(Ga) “katame dasa dhammā **pariññeyyā**? Dasāyatanāni – cakkhāyatanam, rūpāyatanam, sotāyatanam, saddāyatanam, ghāṇāyatanam, gandhāyatanam, jivhāyatanam, rasāyatanam, kāyāyatanam, phoṭṭhabbāyatanam. Ime dasa dhammā pariññeyyā.

(Gha) “katame dasa dhammā **pahātabbā**? Dasa micchattā – micchādīṭṭhi, micchāsankappo, micchāvācā, micchākammanto, micchāajīvo, micchāvāyāmo, micchāsati, micchāsamādhi, micchāñāṇaṃ, micchāvimutti. Ime dasa dhammā pahātabbā.

(Ña) “katame dasa dhammā **hānabhāgiyā**? Dasa akusalakammāpathā – pāṇātipāto, adinnādānaṃ, kāmesumicchācāro, musāvādo, piṣuṇā vācā, pharusā vācā, samphappalāpo, abhijjhā, byāpādo, micchādīṭṭhi. Ime dasa dhammā hānabhāgiyā.

(Ca) “katame dasa dhammā **visesabhāgiyā**? Dasa kusalakammāpathā – pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, musāvādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, anabhijjhā, abyāpādo, sammādīṭṭhi. Ime dasa dhammā visesabhāgiyā.

(Cha) “katame dasa dhammā **duppaṭivijjhā**? Dasa ariyavāsā – idhāvuso, bhikkhu pañcaṅgavippahīno hoti, chaḷaṅgasamannāgato, ekārakkho, caturāpasseno, paṇunnapaccakasacco, samavayasatṭhesano, anāvilasankappo, passaddhakāyasaṅkhāro, suvimuttacitto, suvimuttapañño.

“Kathaṅcāvuso, bhikkhu **pañcaṅgavippahīno** hoti? Idhāvuso, bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thinamiddhaṃ pahīnaṃ hoti, uddhaccakukkucçaṃ pahīnaṃ hoti, vicikicchā pahīnā hoti. Evaṃ kho, āvuso, bhikkhu pañcaṅgavippahīno hoti.

“Kathañcāvuso, bhikkhu chaḷaṅgasamannāgato hoti? Idhāvuso, bhikkhu cakkhunā rūpaṃ disvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno. Sotena saddaṃ sutvā...pe... ghānena gandhaṃ ghāyitvā... jivhāya rasaṃ sāyitvā... kāyena phoṭṭhabbaṃ phusitvā... manasā dhammaṃ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāno. Evaṃ kho, āvuso, bhikkhu chaḷaṅgasamannāgato hoti.

“Kathañcāvuso, bhikkhu ekārakkho hoti? Idhāvuso, bhikkhu satārakkhena cetasā samannāgato hoti. Evaṃ kho, āvuso, bhikkhu ekārakkho hoti.

“Kathañcāvuso, bhikkhu caturāpasseno hoti? Idhāvuso, bhikkhu saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodeti. Evaṃ kho, āvuso, bhikkhu caturāpasseno hoti.

“Kathañcāvuso, bhikkhu paṇunnapaccekasacco hoti? Idhāvuso, bhikkhuno yāni tāni puthusamaṇabrāhmaṇānaṃ puthupaccekasaccāni, sabbāni tāni nunnāni honti paṇunnāni cattāni vantāni muttāni pahīnāni paṭinissaṭṭhāni. Evaṃ kho, āvuso, bhikkhu paṇunnapaccekasacco hoti.

“Kathañcāvuso, bhikkhu samavayasaṭṭhesano hoti? Idhāvuso, bhikkhuno kāmesanā pahīnā hoti, bhavesanā pahīnā hoti, brahmacariyesanā paṭippassaddhā. Evaṃ kho, āvuso, bhikkhu samavayasaṭṭhesano hoti.

“Kathañcāvuso, bhikkhu **anāvilasaṅkappā** hoti? Idhāvuso, bhikkhuno kāmasaṅkappo pahīno hoti, byāpādasāṅkappo pahīno hoti, vihiṃsāsāṅkappo pahīno hoti. Evaṃ kho, āvuso, bhikkhu anāvilasaṅkappo hoti.

“Kathañcāvuso, bhikkhu passaddhakāyasaṅkhāro hoti? Idhāvuso, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Evaṃ kho, āvuso, bhikkhu passaddhakāyasaṅkhāro hoti.

“Kathañcāvuso, bhikkhu suvimuttacitto hoti? Idhāvuso, bhikkhuno rāgā cittaṃ vimuttaṃ hoti, dosā cittaṃ vimuttaṃ hoti, mohā cittaṃ vimuttaṃ hoti. Evaṃ kho, āvuso, bhikkhu suvimuttacitto hoti.

“Kathañcāvuso, bhikkhu suvimuttapañño hoti? Idhāvuso, bhikkhu ‘rāgo me pahīno ucchinnaṃ tālāvattukato anabhāvaṃkato āyatiṃ anuppādadhammo’ti pajānāti. ‘Doso me pahīno...pe... āyatiṃ anuppādadhammo’ti pajānāti. ‘Moho me pahīno...pe... āyatiṃ anuppādadhammo’ti pajānāti. Evaṃ kho, āvuso, bhikkhu suvimuttapañño hoti. Ime dasa dhammā duppaṭivijjhā.

(Ja) “katame dasa dhammā **uppādetabbā**? Dasa saññā – asubhasaññā, maraṇasaññā, āhārepaṭikūlasaññā, sabbalokeanabhiratisaññā, aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā, nirodhasaññā. Ime dasa dhammā uppādetabbā.

(Jha) “katame dasa dhammā **abhiññeyyā**? Dasa nijjaravatthūni – sammādiṭṭhissa micchādiṭṭhi nijjiṇṇā hoti. Ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te cassa nijjiṇṇā honti. Sammāsaṅkappassa micchāsaṅkappo...pe... sammāvācassa micchāvācā... sammākammantassa micchākammanto... sammāājīvassa micchāājīvo... sammāvāyāmassa micchāvāyāmo... sammāsatissa micchāsati... sammāsamādhissa micchāsamādhi... sammāñāṇassa micchāñāṇaṃ nijjiṇṇaṃ hoti. Sammāvimuttissa micchāvimutti nijjiṇṇā hoti. Ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, te cassa nijjiṇṇā honti. Ime dasa dhammā abhiññeyyā.

(Ñā) “katame dasa dhammā **sacchikātabbā**? Dasa asekkhā dhammā – asekkhā sammādiṭṭhi,

asekkho sammāsaṅkappo, asekkhā sammāvācā, asekkho sammākammanto, asekkho sammāājīvo, asekkho sammāvāyāmo, asekkhā sammāsati, asekkho sammāsamādhi, asekkhaṃ sammāññaṃ, asekkhā sammāvimutti. Ime dasa dhammā sacchikātabbā.

“Iti ime satadhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā”ti. Idamavocāyasmā sārīputto. Attamanā te bhikkhū āyasmato sārīputtassa bhāsitaṃ abhinanduntī.

Dasuttarasuttaṃ niṭṭhitaṃ ekādasamaṃ.

Pāthikavaggo [pāṭikavaggo (sī. syā. pī.)] niṭṭhito.

Tassuddānaṃ –

Pāthiko ca [pāṭikañca (syā. kaṃ.)] udumbaraṃ [pāṭikodumbarīceva (sī. pī.)], cakkavatti aggaññakaṃ;  
Sampasādanapāsādaṃ [sampasādañca pāsādaṃ (sī. syā. kaṃ. pī.)], mahāpurisalakkhaṇaṃ.

Siṅgālāṭānāṭiyakaṃ, saṅgīti ca dasuttaraṃ;  
Ekādasahi suttehi, pāthikavaggoti vuccatī.

Pāthikavaggapāḷi niṭṭhitā.

Tīhi vaggehi paṭimaṇḍito sakalo

Dīghanikāyo samatto.